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*Ellen Tullerworth*

167 THE  
Diuels Banket.

*Described in sixe Sermons.*

1. The Banket propounded; begunne.
2. The second Service.
3. The breaking vp of the Feast.
4. The Shot or Reckoning.
5. The Sinners Passing-Bell.
6. Phisicke from Heauen.

Published by THOMAS ADAMS, Preacher of  
Gods Word at *Willington in Bedfordshire.*

*AMOS Chap 6 Verse 7.*

Therefore now shall they goe captiue, with the first that goe captiue, and  
the Banket of them that stretched themselves, shall be remoued.

*Chap 8* I will turne your Feasts into mourning, and all your Songs  
into Lamentation: and I will bring sackcloth ypon all loynes, and baldnes  
ypon euery head: and I will make it as the mourning of an onely Sonne,  
and the end thereof as a bitter day.

*AMBROS. de Pœnit.*

*Pascitur libido concuinus, nutritur delictis,  
vino accenditur, ebrietate flammatur.*

Lust is fed with Feasts, fattened with Pleasures,  
fired with Wine, made flaming with Drunkenness.

LONDON.

Printed by *Thomas Snodham* for *Ralph Mab*, and are to be  
sold in *Paules Churchyard*, at the signe of the  
Grayhound. 1614.

TO TH





TO THE VERIE  
WORTHIE AND  
VERTVOVS GENTLEMAN,

Sir George Fitz-Jeoffery Knight, one of his  
Maiesties Iustices of the Peace and Quo-  
rum, in the Countie of Bedford;  
*saving health.*

*Right Worshipfull :*

**H**is *Sermon*, though it be borne  
last, was not so conceiued.  
But as it came to passe in *Ta-  
mars* travell of her *Twinnes*;  
though *Zarah* put forth his  
hand first, and had a *scarlet*  
*threed* tyed to it, the distin-  
guishing marke of primogeniture, yet his brother  
*Pharez* was borne before him. I intended this  
*Subiect* to a worthie Audience, fasting my me-  
ditations on it: but soone finding, that I had gras-  
ped more sands, then I could force through the  
*Glasse* in two houres, and loath to iniure my pro-  
posed

posed methode; I let it sleepe, till fitter opportunitie might waken it. Now behold, without the common plea of this writing age, the importunate request of friends, I willingly aduenture it to the light. And since your fauour to my weake (or rather no) deserts, hath beene euer full of reallencouragements: since your affection to literature, (and the best of learning the Gospell) hath euer vouchsafed a friendly countenance to your neighbour-Ministers: I could not make my selfe so liable to the censure of ingratitude, as not to intreat your *Name* for Patronage. Which, though it deserves better acknowledgement, and findes it from more worthie voices; yet I, that yeeld to all in learning, would yeeld to none in loue, and seruice to you. The cause in question requires a worthy defender: not for the owne weakenesse, but for the multitude and strength of oppositions. Men brooke worse, to haue their sinnes ransacked, then their inveterate wounds and vlcers searched. *Qui vinum venenum vocant*, they that call drunkennesse poysoning, speake harsh to their cares, that (*quasi deum colunt*) embrace and worship it as a God. You are one of that surrogation, into whose hands God hath trusted his *sword* of Iustice. Draw it in his defence against the enemies of his *Grace* and *Gospell*. You sit at the common sterne, and therefore are not so much your owne, as your *Countries*. Our derided, reiected Preaching, appeales to your aydes. Helpe vs with your hands, we will helpe you with our Prayers. With wisdom

dome and courage rule the wilde dayes you live in. Proceede, (worthy *Sir*) as you have conformed your selfe, to reforme others. Reach forth your hand to your confined limits; ouer-turne the *Table*, spoile the *Banket*, chastice the *Guests* at this riotous *Feast*. You see, how iustly, this poore, weake, course-wouen labour desires the glosse of your Patronage to be set on it. I cannot either distrust your acceptance, knowing the generousnesse of your disposition; nor neede I so much to intreat your priuate vse, (who are stored with better instructions;) as your commending it to the world. If any good may, hereby, be encouraged, any euill weakened, my reward is full. The discourse is sexduple; whereof the first fruits are yours: whole my selfe am, that desire still to continue

*Yours Worships in*

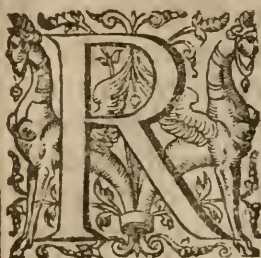
*your service*

*my best seruices,*

— T H O. A D A M S.



## Ad vel in Lectorem.



*Eligious Reader, (for I thinke, few of the profane rabble read any Sermons) let me intreat thee for this, that (cum lectoris nomen feras; ne lectoris officium geras) thou wouldst accept it, not except against it; and being but a Reader, not usurpe the office of a Censurer. The maine intent's of all Preachers, and the contents of all Sermons, ayme to beat downe sinne, and to conuert sinners. Which the most absolute and vn-erring Scriptures haue shadowed vnder diuers metaphores; comparing them to beasts, to blots, to sicknesses, to sterillities, to pollutions, to leaueninges, to whoredomes, to Deuils. In all which (and many other such figuratiue speeches) I thinke it lawfull, nay necessary for vs, Gods Ministers, to exp lane the Metaphore; and (still within bounds of the similitude) to shew the fit accordance and correspondencie of the thing meant, to the thing mentioned. Indee de, to stretch the Text against the owne will, is to martir it: and to make euery metaphore runne vpon foure feet, is often violabile sacris. But so long as we keepe the Analogie of faith, and the sense of the present Theame, it is a fault, to finde fault with vs. Indeed Rhetoricall flourishes without solid matter, is like an Egyptian bond-woman in a Quenes robes; or the Courtiers Chamber, which is often a rotten roome, curiously hanged. Gods word is full of darke speeches,*  
*darke*

darke not in themselves, but to our thicke-sighted vnderstandings: therefore his propositions, require expositions. Not that we should turne plaine Morals into Allegories, but Allegories into plaine Morals. The former was Origens fault, of whom it is said, (I speake not to vncover that Fathers nakednesse; but to shew that all men may erre, and therefore truth of loue must not preiudice loue of truth) that wherein hee should not allegorize, he did; and wherein he should haue allegoriz'd, to his woe, he did not. I haue presumed, not without warrant of the best Expositors, to manifest the manifold temptations of Satan, vnder the Harlots inueigling her Customers. 1. As Wisdome ver. 3. sends forth her Maydens, her Ministers, to inuite guests to her Feast of Grace. So Vice sends forth her temptations; nay, she sits at the dore her selfe, ver. 14. and courts the passengers. 2. If Wisdome call the Ignorant. ver. 4. Who so is simple, let him turne in hither, as for him that wanteth vnderstanding, she saith, &c. Vice, which is the true Folly, is her Zani, and takes the words out of her mouth. ver. 16. Who so is simple, let him turne in hither, and as for, &c. 3. If Wisdome promiseth Bread and Wine, ver. 5. Come eate of my bread, and drinke of the wine, which I haue mingled. Sinne will promise no lesse to her guests. ver. 17. Stollen waters are sweet, and bread eaten in secret is pleasant. Here is then a plaine opposition of Grace and Sinne, Wisdome and Folly, Chastitie and vncleanenesse, Christ and the Deuill. Hee is mistaken then, that shall iudge mee mistaken in this Allegorie.

I stand



I stand not so much on the sound, as the sense; not so much on the literall, as spirituall meaning. In the former I haue instanced, insisted on the latter. It should be tedious, to giue account for euery circumstance. The learned and good man will iudge fauorably. To the rest. Si quid tu rectius istis. Procinus imperti, si non; his vtere mecum. I passe by the triuall obiections against Sermons in print: as the deadnesse of the letter, the multitude of Bookes pressing to the Presse, &c. as if the eye could giue no help to the soule: as if the queasie stomach could not forbear surfetting: as if some mens sullenesse, and crying push at Sermons, should be preiudiciall to others benefit: as if the Prophets had not added line to line, as well as precept vpon precept. I heare of some idle Drones, humming out their dry derisions, that wee will be men in print, slighting the matter for the Authors sake. But because their inuectiues are as impotent, as themselues are impudent, I will answer no further, then hæc culpæ, sed tu non meliora facis. Or to borrow the words of the Epigrammatist.

*Cum tua non edas, carpis mea carmina Leli:*

*Carpere vel noli nostra, vel edet tua.*

Sloth sits and censures, what th'industrious teach.

Foxes dispraise the Grapes, they cannot reach.

One caueat, good Reader, and then God speed thee. Let me intreat thee, not to giue my Booke the chopping censure. A word old enough, yet would haue a Comment. Do not open it at a ventres, & by reading the broken pieces of two or three lines, iudge it. But read it through, and then I beg no pardon, if thou dislikest it. Farewell.

Thine THO. ADAMS.



# THE DIVELS BANKET.

*The first Sermon.*

PROVERB. 9. 17. 18.

*Stollen waters are sweet, and the bread of Secrecies  
is pleasant : but he knoweth not that the dead are  
there, and that her guests are in the depth of Hell.*



Have here chosen two *Texts*  
in one, intending to Preach of  
a couple of *Preachers*; one by  
*usurpation*, the other by *assigna-  
tion*; the Worlds *Chaplen*, and the  
Lords *Prophet*. Where conceaue,  
1. the *Preachers*: 2. their *Texts*:  
3. their *Sermons*: 4. their *Pul-  
pits*: 5. their *Commissions*.

1. The *Preachers* are two, the first hath a double  
name: *Literally*, here, the *Harlot*: *Metaphorically*, *Sinne*;  
the *minde's Harlot*; for between them is all spiritual adul-  
try committed: Some vnderstand it more *Sinecdochically*,  
the *Temptation* to sinne; but (*omne maius includit minus*)

B

their

their interpretation is like that *short bed*, you cannot lay this *Harlot* at her full length in it. Others conceave an *Antithesis* here, and by conferring the 4. *verse* with the 16. collect an opposition of two sorts of Preachers; the sincere *Prophets of Wisedome*, and the corrupted *Teachers of Traditions, errors, leasings*. I cannot subscribe to this sense, as full enough: let it goe for a branch, call it not the body of the Tree. This first *Preacher* then, is the *delightfulnesse*, or if you will, the *deceitfulnesse of sinne*. The second is *Solomon*; not erring, adulterating, idolatrising *Solomon*: but conuerted, confirmed *Solomon*. A *King* and a *Preacher*.

2. Their *Texts*: 1. *Sinnes Text* is from *Hels Scriptum est*: taken out of the *Deuils Spell*; either *Lucian* his olde *Testament*, or *Machiavell* his new: lawes made in the court of damnation, enacted in the vault of darknesse; like those vnder the *Parliament-house*; *Gunpowder-lawes*, fit for the *Iustices of Hell*. 2. *Solomons Text* is the *Word of eternall Truth*: with a *Scriptum est*; *cælitus inspiratum*; giuen from *Heauen*: this is *Desuper*; the other *Desubter*; this is all, *c Scripture is giuen by inspiration from God, profitable, &c.* the former is the *d Delusion of the Deuill*; that *e lying spirit* in the mouth of *Ahabs prophets*, the diuinitie of *Hell*.

3. The *Sermons* differs as well as the *Texts*. 1. The *Harlots dixit, verse 16.* is thus amplified: *Stollen waters are sweet, and the bread of Secrecies is pleasant. Tullius, nor Tertullus, nor Hermes, the speaker in the Parliament of the Heathen gods, neuer moued so eloquent a tongue: shee preaches (according to the palate of her audience) Placentia; nay, it is Placenta; a sweet Cake; whose floure is Sugar; and the humour that tempers it, Honey, sweet, pleasant. Shee cannot want auditours for such a Sermon: for as it is in Faires, the Pedler, and the Ballat-monger haue more throng, then the rich Merchant:*

*a* Hebr. 11. 25.

*b* Hebr. 3. 13.

*c* 2 Tim. 3. 16.

*d* 2 Thef. 2. 11.

*e* 1 King. 22. 22

Verse 17.



Verse 18.

Merchant: *Vanitie* hath as many customers as shee can turne to, when *Veritie* hath but a colde market. 2. *Solomons Sermon* is opposed to it with a *But*: *But he knoweth not that the dead are there, and that her ghests are in the depth of Hell.* A crosse blow, that disarmes the Devils Fencer: a flat conuiction or *Non-plus*, giuen to the arguments of sinne: a little *Colliquintida*, put into the sweet-pot: that, as I haue obserued in some beguiling Pictures; looke on it one way, and it presents to you a beautifull Damofell: goe on the aduerse side, and behold, it is a Deuill, or some mishapen Stigmaticke. Sinne shewes you a faire Picture: *Stollen waters are sweet, &c. Snaue & delicio sum; Pleasure and delight.* *Solomon* takes you on the other side, and shewes you the vgly visages of *Death and Hell, the dead are there, &c.* If Sinne open her Shop of delicacies, *Solomon* shewes the Trap-dore and the Vault: if she boast her Oliues, hee points to the Prickles: if she discouers the greenè and gay flowers of *delice*, he cryes to the Ingredients, *Latet anguis in herba*, the Serpent lurkes there: *Illa mouet, iste mouet*; she charmes, and he breakes her spels: as curious and proud as her *House* is, *Solomon* is bold to write, *Lord haue mercy on vs*, on the dores, and to tell vs, the plague is there; *Stollen waters are sweet, &c. But the dead are there, &c.*

4. Their *Pulpits* haue locall and ceremoniall difference. 1. The *Harlots* is described *verse 14. She sits at the dore of her house, on a seat, in the high places of the Citie. 1. Sedet; she sits*: she is got into that inchaunted<sup>f</sup> *Chaire*, *Psal. 1. 2. at her house*: shee neede not stray farre for customers: *in se turba ruunt luxuriosa, proci*: they come in troupes to her: 3. *at her dore*: shee presents her selfe to the common eye, and would be notable, though not able to answer the shew: 4. *on a Seat: nonit sium locum*: Vice knowes her Seat; the Deuill is not without

f *Psal. 1. 1.*

his *Randemous*: what say you to a Tauerne, a Play-house, a Feast, a May-game? that I say not, an Ordinary: 5. *in the Citie*. Whoredome, scornes to liue obscurely in the Suburbs: Shee hath friends to admit her within the walles. 6. Nay, *in the high places of the Citie*: in the largest streetes, populous and popular houses; *in excelsis urbis*: one of the most curious and stately edifices of the Citie.

Thus *Sinne* reads not a high-way lecture onely, as among Theeues; nor a Chamber-lecture onely, as among Courtezans; nor a Masse-lecture onely, as among Iesuites, nor a Vault-lecture onely, as among Traitours; nor a Table-lecture onely, as among Humorists; nor a Tap-house-Lecture onely, as among Drunkards; that fetch authoritie from the pot, like *Augustus Caesar*, to tax all the world: but a Citie-lecture, such a one as *Iesabell* read to *Iezreell*: a publike Preaching, her Pulpit being *excelsa ciuitatis*, top-gallant; filling eminent places, with emanant poisons. 2. *Solomons Pulpit* is yet transcendent and aboue it; for it is a Throne; a *Throne of Iuorie, overlaid with gold*: such a Throne, as no *Kingdome* could follow it. The Preacher is a King, the Pulpit a Throne; nay, an Oracle: *de Solio rex oracula fundit*. For God gaue him wisdom, yea, such a wisdom, that no man but his Antitype, God and man, did euer excell him.

5 Their *Commissions*. 1. The Deuill gaue *Sinne* her errand; guilded her tongue, and poisoned her heart: put a cup of damnation into her hand, and the Sugar of *Temptation* to sweeten it; allowed her for his Citie-Recorder, or his Towne-clarke; and sealed her a commission from Hell; as *Saul* had from the High-Priest, to binde with snares (*Filios Terre*) the Sonnes of Men. 2. But God gaue *Solomon* a celestially *route to eate*, as to *Ezekiel*; and *touch his lips with a coale from his Altar*,

§ 1 Kin. 21. 10

h 1 King. 10. 18

i Verse 20.

1 King. 4. 31.

k Act. 9. 1.

l Ezck. 2. 9.

m Esa. 6. 6.



Altar, as to *Eſay*, putting into his mouth (*documenta vite*) the ordinances of eternall life.

God hath ſet this day before you two diuers *Pulpits*, aduerſe *Preachers*, diſſonant *Texts*; declares, who ſpeakes by his warrant, who beſides it, againſt it. *Behold*, as *Moses* ſaid, *I haue ſet life and death before you*, take your choiſe.

The Dialogue of both the verſes preſent vs with a Banquet: (*conuiuium*, or *conuitium* rather) a Feaſt, but a Faſt were better: a Banquet worſe then <sup>n</sup> *Iobs* childrens; or the <sup>o</sup> *Dagonals*, of the *Philiſtins*; (like the *Bacchanals* of the *Mænades*) when for the ſhutting vp of their ſtomachs, the houſe fell downe, and broke their neckes.

You haue offered to your conſiderations, *verſe 17.* (ſupplying but the immediatly precedent word, *Dixit*)

1. The *Inviter*: 2. the *Cheare*. *Solomon* comes after, (as with Salt and Vinegar) and tels you 3. the *Guests*, 4. and the *Banquetting-houſe*, *verſe 18.* But the dead are there, &c.

The *Inviter*: It is a woman, *She ſaith to him*: but that name is too good; for ſhe hath recouered her credit: a woman, as ſhe brought woe to man, ſo ſhe brought forth a weale for man: *cauſa delicti, ſolatiū relictū*: an instrumentall cauſe of tranſgreſſion, and no leſſe of Saluation. If you ſay, ſhe brought forth Sinne without man, ſo ſhe brought forth a *Sauour* without man: as the <sup>p</sup> *Diuell* tempted her to the one, ſo the <sup>q</sup> *Holy Ghoſt* overſhadowed her to the other. This not a woman then, but a *Harlot*, *meretricia mulier*: a degenerate woman, vnwomaned (*et pudore & pudicitia*) of both, modeſtie and chaſtitie.

The feaſt is like to be good when an *Harlot* is the *Hoſtice*. And ſure the *Scriptures* found ſome ſpeciall parietie, if not identitie betweene theſe two: not making their names conuertible, which had beene much;

<sup>n</sup> *Iob* 1. 19.

<sup>o</sup> *Iudg.* 16. 30.

*Verſe 17.*

*Verſe 18.*

<sup>r</sup> *Tim.* 2. 14.

*Gal.* 4. 4.

<sup>p</sup> *Gen.* 3. 4.

<sup>q</sup> *Luke* 1. 35.

*Ioh.* 2. 2.

but expressing by one word both of them, which is more; as if it concluded their professions and conditions, names and natures all one, which is most of all. *Impleta in nostris hæc est Scriptura diebus.* Experience hath iustified this circumstance. A Harlot then, bids, and feasts, and kils: what other successe can be looked for? If *Dalilah* inuite *Sampson*, ware his lockes; shee will spoile the Nazarite of his hayres: there are many *Dalilabs* in these dayes.

I haue read of many *Inviters* in the holy Writ: some good, many indifferent, most euill, this worst of all.

1. Good, *Matth. 22.* you haue the King of *Heauen* a Feast-maker: *Cant. 5.* you haue the Kings sonne a Feast-maker: *Iesus Christ* bids, *Eate oh friends, drinke abundantly, oh beloued, Reuel. 22.* you haue the Spirit of glorie a Feast-maker, and an *Inviter* too: *The Spirit and the Bride say, Come.* To this Feast few come, but those that doe come, are welcome: well come in regard of themselues, for there is the best cheare: *Blessed are they that are called to the Marriage-Supper of the Lambe:* welcome, in respect of God, who doth not grudge his mercies.

2. Many indifferent, and inclining to good. *Abrahams* feast at *Isaac's* weaning: *Sampsons* at his marriage. The Wedding-feast in *Cana*, where the King of glory was a Ghest; and honoured it with a Miracle, with the \* first Miracle, that euer hee <sup>a</sup> wrought.

3. Euill; *Nabals* feast at his Sheepe-shearing; a drunken feast: *Belshazzars* feast to a thousand of his Lords, surfetting with full carouses from the sacred Boles; a sacrilegious Feast: The *Philistins* feast to the honour of *Dagon*; an Idolatrous feast. *Herods* birthday-feast, when *Iohn Baptists* head was the last course of the seruice; a bloody feast. *The rich Churles*, a quotidian feast, a voluptuous surfet, all bad.

4. This yet worst of all, the *Harlots* feast, where (the Ghests at once:

Matth. 22. 1.

Cant. 5. 1.

Reuel. 22. 17.

\* Luke 14. 21.

† Reu. 19. 9.

† Gen. 21. 8.

u Iudg. 14. 10.

\* *Primum miraculum affirmatur; quod ex primis non dubitatur.*

<sup>a</sup> Ioh. 2. 11.

<sup>b</sup> 1 Sam. 25. 36

<sup>c</sup> Dan. 5. 2.

<sup>d</sup> Iudg. 16. 23.

<sup>e</sup> Mark. 6. 28.

<sup>f</sup> Luke 16. 19.

once, *comedunt*, & *comeduntur* : ) their soules feast on euils, and are a feast to Devils: for whiles men deuoure sins, sins deuoure them, as *Aetion* was eaten vp of his owne dogs. This is a bloody *Banquet*, where no ghest escapes without a wound, if with life: for if *Sinne* keepe the *Reuels*, *Lusts* are the *Junkets*, *Ebrietic* drinks the Wine, *Blasphemie* sayes the Grace, and *Bloud* is the conclusion.

But allegorically *Sinne* is heere shadowed by the *Harlot*; *Voluptuosnesse*, (*meretricum meretrix*) the Harlot of Harlots; whose Bawde is *Beelzebub*, and whose *Bridewell* is broad Hell. Wickednesse (*foemini generis dicitur*) is compared to a *Woman*: and hath all her senses: *Lust* is her eye to see: *Briberie* her hands to feele: *Sensualitie* her palate to taste: *Malice* her eare to heare: *Petulance* her nose to smell: and (because shee is of the foemine sexe, we will allow her the sixth sense) tittle-tattle is her tongue to talke. This is the common *Hostie* of the world; *Satans* house-keeper, whose doores are neuer shut: *nōtēs atque dies patet*, &c. There is no man in the world keepe such hospitalitie, for hee searcheth the ayre, earth, sea, nay, the Kitchen of Hell, to fit euery palate. *Vitellius* searched farre and wide for the rarities of nature; Birdes, Beasts, Fishes of inestimable price; which yet brought in, the bodies are scorned, and onely the eye of this Bird, the tongue of that Fish is taken: that the spoiles of many might bee sacrifices to one supper. The Emperour of (the low Countries) Hell, hath delicates of stranger varitie, curiositie. Doth *Iudas* stomach stand to treason? there it is; hee may feede liberally on that dish. Doth *Nero* thirst for homicides? the Deuill drinks to him in boles of bloud: is *Ieroboam* hungry of Idolatrie? behold a couple of Calues are set before him: hath *Absolon* the Court-appetite, Ambition? loe, a whole Kingdome

8 1 Kin. 12. 28.

2 Sam. 15.

is



is presented him for a messe, a shrewd baite: *Machiavels* position, *faith-breach for Kingdomes is no sinne*. The Deuill thought this Dilh would please CHRIST himselfe, and therefore offered him many kingdomes for a morsell; reseruing this to the last, as the strongest argument of his *Sophistrie*. Doth *Herod* affect Enuie? behold, a Banket of Reuenge, furnished with the murdered corps of thousands, <sup>h</sup> Infants. Doth the rauening mawe of the Pope (<sup>i</sup> *Ahab-like*) forbear meat, because he cannot get the Vineyard of a Kingdom? or hath hee bound himselfe with the spels of diuellish contestations (like those <sup>k</sup> in *Actes*) not to eat or drinke till he hath killed *Paul*? behold, here is wine set before him in a golden cup, (<sup>l</sup> *Wine of Abomination*) wherewith whole nations reele: *Locusts* and *Vipers*, pestilent and serpentine poisons, whereof the world laughing dies. Is any Courtier proud? here are piles of Silkes: Is any Officer troubled with the itch in his hands? here is *unguentum aureum* to cure it; a messe of bribes. Hath any Gentleman the hunger-worme of Couetousnesse? here is cheare for his diet: *Vsuries*, oppressions, exactions, enclosings, rackings, rakings, pleasing gobbets of auarice. Is any Tradef-man light-fingered, and lighter-conscienced? here is whole feast of Fraudes, a table furnished with *Trickes*, conueyances, glossings, periuries, cheatings. Hath any Papist a superstitious Appetite? he is set downe in the chaire of Ignorance, and to him are serued in by *Sorbonists*, *Iesuites*, *Seminaries*, *Loyolists*; a large and lauish feast of Crucifixes, vnctions, scrapings, traditions, Reliques, &c. And as Cheefe to digest all the rest, yet it selfe neuer digested, *Treason*. For your route of Epicures, *Ruffians*, Roarers, Drunkards, Boone-companions, you may know the place easily where these *Kastrils* light, euen at the carkase-feast. Sinne hath inuited

Matth. 4. 9.

<sup>h</sup> Matth. 2. 16.<sup>i</sup> 1 King. 21. 4<sup>k</sup> Acts 23. 14.<sup>l</sup> Reuel. 17. 4.

inuitd them, and they scorne to be scornefull; hither they come, and euery man hath a dish by himselfe, eate whiles hee blow againe; except their appetites agree in the choise. You heare the *Inviter*.

Let it not passe vs without obseruation, *Satan* is not without his *Factors* abroad: he hath spirits enough of his owne, *my name is Legion*, *Marke 5.* but hee is not content, except he suborne man against man, rill (*homo be homini demon*) man a *Judas* to his friend, woman an *Eue* to her husband. I confesse, he hath many Setters of this literall name and disposition; *Harlots*, scattring his *Stewes* (like the lice of *Egypt*) ouer all the world: but I will not reſtraine his Kingdome to these narrow limits onely, which is not bounded but with the Earth: he that *compasseth* it, and hath such dealings in all Kingdomes, is not without his plotters, and Intelligencers in euery corner.

Hee hath superſtitious Seminaries in the *Countrie*, mercenary periurors in the *Hall*, a long Lane for Brokers and Vſurers in the *Citie*, and ſometimes a dangerous brood of Ieſuites in forraigne *Courts*, croaking like Frogs, euen in their *Pharaohs* Chambers: whileſt himſelfe roaues on the Sea of this World, like a Pyrate, Cardinals and Ieſuites are his Marriners, and the *Pope* ſits at the Sterne: Antichriſt is his Steward, (ſtrange, hee who calſ himſelfe Chriſts Vicar ſhould be the Deuils Steward) and hath euer beene faithfull to his Kingdome. Many ſoules haue they ſucceſſiueſly ſent to people his low world, whiles their owne went alſo for company. The wickedneſſe of ſome Popes haue beene monſtrous, and almoſt forbidding all the Officers of Satan to match them. That if a ſcore of the moſt prodigious reprobates ſhould be muſtred out of Hell, it is likely enough, that nineteene of them would be Popes; and perhaps to make

*Obſeruat.*

*Marke 5.9.*

*Iob 2.2.*

*Pſal. 105.30.*



vp the twentieth, there would be some strife betweene a Iesuite and a Cardinall.

Rome, is this *Harlots* locall seate, her house, stiled by the *Scripture*, the *Whore of Babilon*; her Doctrines here expressed: *Stollen waters are sweet, and the bread of Secrecies is pleasant*. Waters of *Heresie*, stollen from the <sup>f</sup> Cisternes of *Superstition*. The bread of *Deceit*, moulded by *Error*, and baked in the Ouen of *Tradition*. Wee haue three commune Enemies; as wee are *Men*, the Diuell; as *Christians*, the Turke; as *professors* of the *Gospell*, the Pope: the first hath the two last for his Factours: of whom, we pray, *ant conuertantur, ne pereant: ant confundantur, ne noceant*: eyther for their conuersion, to saue themselves; or for their confusion, not to hurt vs. Amongst vs, the Pope doth most present mischiefe: <sup>g</sup> *Peter* tolde *CHRIST*, *Behold, heere are two Swords*; <sup>h</sup> *CHRIST* told *Peter*, *Behold, here are the Keyes*: *Peter* layes by his Swords, and takes the Keyes: the Pope now layes by his Keyes and fals to his Sword: *Oh quantum hic Petrus ab illo?* What difference betwixt the true *Peter*, and his false Successor? yet, as if he were *Heauens* Porter, men flocke to him: whom let me appose with that of the Poet:

*Ecce tanta fuit Romam tibi causa videndi?*

What foolish winde blowes you to *Rome*?

He hath infinite pettie stales, to tempt men to sinne, whom he hath officed for *Bidders* to this Feast. Will you take a short muster of some of his *Inviters*, *organa iniquitatis*, enginers, bidders to this *Banket of vanitie*: they haue all their seuerall stands.

1. In the *Court*, he hath set *Ambition*, to watch for base mindes, that would stoope to any secure villanie for preferment; and to bring them to this Feast.

This

<sup>f</sup> Ier. 2. 13.

<sup>g</sup> Luke 22. 38.

<sup>h</sup> Matth. 16. 19

This attempt can tempt none but the base, the Noble spirit can not be so wrought vpon: this is a principall Bidder.

2. In *Foro*, at the *Hall* gates, hee sets Inviters, that becken contention to them, and fill the world with broiles. I meane neither the reuerend Iudges, nor the worthy Councillors, nor the good Attorneys; but the Labels of the Law: *Solliciters* indeed, for they are a solicitation to our peace: Petty-foggers, *Satans* fire-brands, and mortall things; *which he casteth abroad, to make himselfe sport*: but they do more hurt amongst the Barley, the Commons of this Land, then *Sampsons Foxes* with the fire at their tailes: Oh, that they were shipped out for *Virginia*; or (if they would trouble so good a Soile) into some desert, where they might set Beasts together by the eares, for they can not liue without making broiles.

3. *Pride* is another Bidder, and shee keeps a shop in the *Citie*: You shall finde a description of her *Shop*, and take an Inuenty of her Wares, from the Prophet, *Esa. 3. The tinkling ornaments, the Cawles, and the Moone-tires, &c.* Shee sits vpon the Stall, and courts the Passengers with a *What lacke ye?* Nay, besides her *Person*, she hangs out her *Picture*; a picture vnlike her selfe, though shee not vnlike her picture; all paint. Infinite traffique to her, but with the same lucke and successe, that the visitant beasts came to the sicke Lion: *Vestigia nulla retrorsum*: or at best, as the runners to *Rome*, that returne with shame and beggerie.

4. Ingrossing is another *Inviter*; and hath a large walke: sometimes he watcheth the landing of a Ship: sometimes he turnes whole loads of Corne besides the market. This *Bidder* preuailes with many a Citizen, Gentleman, Farmer, and brings in infinite guests: the Deuill giues him a letter of Mart for his Pyracie.

Common  
Barretours.  
Prou.

Iudg. 15. 5.

Esa. 3. 18. &c.

5. *Briberie* is an officious fellow, and a special bidder to this Feast. Hee inuites both forward and froward: the forward and yeelding, by promises of good cheare: *secunda dies*; that they shall haue a faire day of it: the backward honest man, by terrours and menaces, that his cause shall else goe West-ward: (indeed it goes to *Westminster*.) Yea, with pretence of Commiseration and Pittie; as if the conscience of their right did animate them to their cause: thus with a shew of *Sanctimonie*, they get a *Saints* money: but indeed (*argentum facundum, argumentum facundum*) there is no perswasion more patheticall, then the purses. *Briberie* stands at the staire-foot in the robes of an Officer, and helps vp *Iniurie* to the place of Audience: thus *Indus* his Bag is drawne with two strings, made of Silke and Siluer, Fauour and Reward.

All Officers belong not to one Court: their conditions alter with their places: there are some, that seeme so good, that they lament the vices; where-vpon they yet inflict but pecuniary punishments. Some of them are like the Israelites, with a Sword in one hand, and a Trowell in the other, with the motto of that old Embleme, *In utrumque paratus*: as the one hand dawbes vp Iustice, so the other cuts breaches of diuision. They mourne for Trueth and Equitie, as the sonnes of *Iacob* for *Ioseph*, when themselves solde it: they exclaime against pœnall transgressions. So *Caius Gracchus* defends the Treasurie from others violence, whiles himselfe robbed it: so the *Pindar* chafes and sweares to see Beastes in the Corne, yet will pull vp a stake, or cut a Teather, to finde supply for his pinfold: so *Charles* the fifth was fory for the Popes durance, and gaue orders of publike prayers for his release, yet held him in his owne hands prisoner.



6. *Faction* keeps the *Church*, and inuites some vaine glorious *Priests* to this Feast: *Schisme and Separation*, like a couple of thornes, pricke the *Churches* side, wound our *Mother*, till her heart bleedeth: All *Seminaries of Sedition* are *Sathans* speciall Factours.

7. *Riot* is his *Inviter* in a *Tauerne*: hee sits like a young Gallant at the vpper end of the Table; and drinckes so many and so deepe healthes to the absent, that the present haue no health left them. This is a frequented *Inviting* place, that I say not, the Feast it selfe. *Couetousnesse* often is the *Host*, *Ebriety* drinckes the liquor, *Swearing* keeps the reckoning, *Lust* holds the dore, and *Beggery* payes the shot.

8. *Oppression* hath a large circuit, and is a generall *Bidder* to this banquet. This *Factour* hath abundance of the *Diuels* worke in hand: hee vntiles the houses of the poore, that whiles the stormes of *Vsurie* beate them out, hee may haue peaceable entrance: hee ioynes house to house, as if he was straitened of roome; tell him from mee, therets roome enough for him in hell.

There are infinite swarmes of *Inviters* besides, which runne like vagabonds on the *Diuels* errand, with *Salutations* in their mouthes; as *Indas* to *Iesus*, all haile; but it proued a ratling salutation, for *Deaths* storme followed it: all these declare to vs the bankets preparation. Infinite among our selues; *Rome* offers vs more helpe: but wee answer them, (as *Oetanian* did of the Crowe: (*Satis istarum animum habemus domi.*) We haue enough of these brides at home: they are all *Messengers* of our wracke, *Porkpokes*, premonishing a tempest; *Vsurers*, *Brokers*, *Vagrants*, *Ruffians*, *Blasphemers*, *Tiplers*, *Churles*, *Wantons*, *Pedlers* of pernicious wares; *Seminaries*, *Incendiaries*, *Apostates*, *Humorists*, *seditionous troublers* of our peace: you may perceiue that

that our Winter's busie, by the flying abroad of these wild-geese. All are *Bidders*.

*Iſe.*

Rom.8.

These Instruments of Tentation cannot hurt vs, except wee be enemies to our selues. They doe their worst: *Vertitq; in meliora deus: God turnes all to our best.* Like wandring *Planets*, they are caried with a double motion, (*Suo & primo mobili:*) with their owne, and a superiour mouer. By their owne, which though (*non sine errore; tamen sine terrore*) wandring, and stalking with bigge lookes, yet are not so feared as they expect. 2. By the *First* and *Great Moners*, which ouer-rules them with a violent hand. Perhaps they exercise vs with tentations, as *Assur* did *Israel*; but the worke done, the rod is throwne into the fire: they are but rubbish to scowre the *vessels of Gods house*; Apothecaries to minister vs bitter drugges, not able to put in one dram more then *God* our Phylitian prescribes; Shepherds dogges with their teeth beaten short, to hunt vs to the sheepfolds of peace. In all their workes, the villanie is their owne, the vertue Gods: (as in Christs betraying, *Opus dei redemptio, opus Iude proditio.*) If wee thinke, they flourish too long, let vs satisfie our selues, with *Iob* and *Danid*; that (*Subito ad Inferos*) *They goe suddenly downe into the pit.* So the Poet propped vp his tottering hæsitations, with this conclusion.

Eſay. 10. 5. with  
Eſay. 14. 25.

Iob. 21. 17. 30.  
Pſal. 73. 19.

*Claudian.*

*Abſtulit hunc tandem Ruſſini panatumultum,  
Abſoluitq; deos.*

In the end, God cleares his Iuſtice from any imputation, by turning the workers of wickedneſſe into hell.

2.

Doe not thinke, becauſe I haue held you long with the *Bidders*, that I meane to foreſtall you of the Banquet: behold, I haue brought you now to the Feaſt, ſuch as it is: *Stollen waters are ſweet, and the bread of ſecrecies is pleaſant.* Thus it is in groſſe; to cut it vp, and



and serue it in, in seuerall dishes; you haue. 1. A prescription. 2. A description. 3. An ascription. 1. A prescription of their essences. 2. A description of their natures: 3. An ascription of their qualities. *Que, quanta, qualia.*  
 1. The Iunkets are prescribed, *que sint*, of what kinde they are: *Waters, Bread.* 2. They are described *quanta sint*, of what propertie, vertue, nature; *Stollen, Secret.* 3. They are ascribed to, *qualia sint*, of what operation, rellish, or qualitie; *Sweet, Pleasant. Stollen waters, &c.*  
 Thus haue you their quidditie, their quantitie, their qualitie. This is the *Banquet (lautum, latum)* daintie and cherishing: cheape, for it is stollen; delightfull, for it is sweet. We will ascend to view this Feast (not to feed on it) by the stayres and degrees of my Text. You haue. 1. *waters.* 2. *stollen.* 3. *sweet.* So you haue. 1. *Bread.* 2. *eaten in secret.* 3. *pleasant.* Of them all first literally and morallly, then doctrinally.

*Waters:* Not the <sup>a</sup> *waters* that the spirit moued on at the creation, the *first waters*; nor the waters <sup>b</sup> of *Regeneration*, moued by the same spirit, *sanctifying waters*: nor the <sup>c</sup> *waters of Bethesda*, stirred by an *Angell*, salutare and medicinall waters: nor the <sup>d</sup> *waters issuing from under the threshold of the Sanctuarie*; *preservative waters.* But the bitter *waters* of <sup>e</sup> *Marah*, without the *sweet wood of Grace* to season them. <sup>f</sup> *Waters of Trouble*, from which *Dauid* prayes for deliuerie. *Tumultuous waters*: <sup>g</sup> *Waters* that turne into blood: *bloodie waters.* <sup>h</sup> *Waters of Tribulation*, to them that digest it; though *waters of Titillation*, to them that tast it: much like our hote waters in these dayes; strange chemicall extractions, *quintessences* of distilled natures: *Viscera, ne dicam, mysteria Terra:* The bowels, nay the mysteries of Earth, good and happy in their opportune and moderate vse; but wretched in our misapplied lustes; to turne the blood into fire, and to fill the bones with luxurie; not to make

<sup>a</sup> Gen. 1. 1.

<sup>b</sup> Esay. 44. 3.

<sup>c</sup> Ioh. 5. 4.

<sup>d</sup> Ezek. 47. 8.

<sup>e</sup> Exod. 15. 25.

<sup>f</sup> Psal. 144. 7.

<sup>g</sup> Exod. 7. 17.

<sup>h</sup> 2 Sam. 22. 17.

make nature swimme in a riuer of delights, but euen to drowne it.

*Waters*; neither Succourie nor Endiue, &c. no refrigerating *waters*, to coole the Soules heate, but *waters* of inflammation: *Spaines Rosa solis*, water of *Inquisition*: *Tyrones Vsquebah*, water of *Rebellion*: *Turkey's Aqua fortis*, a violent and bloodie water: *Romes aqua inferna*, a *superstitious water*; stilled out of *Sulphure* and *Brimstone*, through the *Lymbeck* of *Hereſie*. Oh! you wrong it: it is *aquavite*, and *aqua coelestis*. Let the operation teſtifie it: it is *aqua fortis*, *aqua mortis*. *Vinum Barathri*: the wine of hell: no poyſons are ſo baneful: It taſtes like honey; but if *Ionathan* touch it, hee will endanger his life by it. Theſe are wretched *waters*, worſe then the mooriſh and Fennieriuers, which (the Poets ſaine) runne with a dull and lazie courſe: *tranquilla alta*: ſtreames, ſtill at the top, but boyling like a Cauldron of moulten Lead at the bottome: *Phlegeton*, & *Pyriphlegeton* (*ignita et flammis unda*) were meere fables and toyes to theſe *waters*: they are truculent, virulent, obnoxious *waters*, deriued by ſome filthy guttures from the *mare mortuum* of Iniquitie.

The Pope hath waters, not much vnlike theſe of the *Diuels Banquet*. *Holy-waters*; holy indeede, for they are coniured with a holy exorcisme, ſaith their Maſſe-booke. Of wonderfull effects; either ſprinkled outwardly, they reſreſh the receiuer, as if his head was wrapped with a wet clowt in a colde morning; or drunke downe, they are powerfull to cleaſe the heart, and ſcowre out the Diuell. Oh, you wrong *Romes* holy water, to thinke it the *Diuels* drinke; when the pro-uerbefayes, the *Diuell* loues no holy water: yes, hee will runne from it, as a mendicant Fryer from an almes! To ſpeake duely of it; it is a ſpeciall riuer of hell, and drownes more, then euer did the *red Sea*, when it ſwal-  
lowed

1 Sam. 14 43.

Exod. 14.

lowed an whole Armie of the *Egyptians*. Why, but *holy-water* is a speciall rancome to free soules out of *Purgatorie*; and digged out of the fountaine of *Scripture*. *Asperges me, Domine, Hyssopo: Thou shalt sprinkle me, oh Lord, with Hyssope*: (for so their translation hath it:) the sense of which place, is, saith the *Romist*; that the Priest must dash the graue with a holy-water-sprinkle: for you must suppose, that *Dauid* was dead and buried when he spake these words, and his soule in *Purgatorie*. It is added that *Dines* desired in hell, *a drop of water to coole his tongue*: Oh then, how cooling and comfortable are the sprinklings of these waters on the graues of the dead. But if they can speake no better for them, they will proue some of these waters, here serued in at *Sinnes banquet*: for if Antichrist can make a man drunke with his *holy-water*, hee will swallow all the rest of his morsels with the lesse difficultie.

These then are the waters; not the water of *Regeneration*, wherein our Fathers and we haue beene baptised: nor the waters of *Consolation*, which make glad the *Citie of God*: nor the waters of *Sanctification*, wherein Christ once, the *Spirit of Christ*, still, washeth (the feete) the affections of the *Saints*. Not the *Hyblean Nectar* of heauen, whereof, he that drinkes, shall neuer<sup>a</sup> thirst againe: nor the<sup>b</sup> waters of that pure *Riuer of life*, cleare as *Christall*, proceeding out of the *Throne of God*. But the lutulent, spumy, maculatorie waters of *Sinne*; either squeased from the spungie cloudes of our corrupt natures, or surging from the contagious (vaines of hell) springs of Temptation.

I might here blab to you the *Diuels secrets*, and tell you his riddles, his trickes, his pollicies; in that he calls *Sinnes, Waters*, and would make his guests beleeuie, that they wonderfully refresh; but I reserue it to a fitter place: the *Sweetnesse* shall carrie that note from the

D

waters.

*Psal. 51.7.*

*Luk. 16.24.*

<sup>a</sup> *Ioh. 4.14.*

<sup>b</sup> *Reuel. 22.1.*



<sup>d</sup> *De aquis, non  
super aquas.*

*Observat. 1.*

*Exodus 36.*

\* The foure  
mother-ele-  
ments alter one  
into another:  
earth to water,  
water is rarifi-  
ed into ayre:  
aire refined, &c  
and so backe  
again: *Inde  
retro redeunt,  
idemq; reuerti-  
tur ordo.*

*Metam. 15.*

*Act. 28. 15.*

<sup>a</sup> *Esa. 29. 9.*

waters, I will contract all to these foure obseruations; as the Summe of that I would write of the waters, not<sup>d</sup> on the waters; I haue better hope of your memories.

1. The preferment of waters at *Sathans Banquet*. 2. The Diuels pollicie in calling Sinnes by the name of waters. 3. The similitude of Sinnes to Waters. 4. The pluralitie and abundance of these waters.

Water is here preferred to Bread; for lightly Sinnes guests are better drinkers then eaters; they eate by the *Gomer*, and drinke by the *Epha*: Indeeде; a full belly is not of such dexteritie for the Deuils imployment, as a full braine. *Gluttonie* would goe sleepe, and so doe neither good nor harme: *Ebrietie* hath some villanie in hand, and is then fitted with valour, the drunkard is an *Hercules furens*: he will kill and slay: how many doe that in a *Tauerne*, which they repent at a *Tiburne*? you will say, it is not with drinking water: yes, the *Harlots waters*, (such as is serued in at the *Deuils Banquet*;) mixt with rage and madnesse. Water is an Element, whence humiditie is deriued: the sap in the Vine, the iuyce in the Grape, the liquiditie in the Ale or Beere, is water: Indeeде sometimes *Neptune* dwels too farre off from *Bacchus* dore; and the water is mastred with additions: yet it may (alienate the proper-  
tie) not annihilate the nature and essence of water: water it is still, though\* compounded water: compounded in our drin-  
kes, but in wines, deriued, (*à primis natura per media*) not extinguished in the being, not brought to a nullitie of waters. Drinkethen, *bibendum aliquid*, though the *Harlot* giues it a modest and coole name, waters, is the first dish of the *Deuils Banquet*. The first entertainment into this *Appij forum*, is with the *three Tauerne*s; not so much a drunkennesse to the braine, as to the conscience. There is a<sup>a</sup> *Drunkennesse*, not with wine: there is a staggering not with strong drinke.

*drinke.* The Deuill begins his Feast with a health, as *Belsazzar*, whatsoeuer the vp-shot be. He propounds the *water*, and he propines it; hee will not giue them worse then he takes himselfe. As *Iupiter* is said, to haue at his Court-gate two great *Tunnes*; whereof they that enter must first drinke; and himselfe begins to them.

*Iupiter Ambrosia satur est: est Nectare plenus.*

Intemperance is the first dish to be tasted of: it is (if not *principalis*, yet, *si ita dicam, principalis*) if not the prime dish, yet the first dish: *Satan* must first intoxicate the braynes, and extinguish the eye of reason; as the Thiefe that would rob the house, first puts out the Candle. Vnderstanding is first drowned in these *waters*: \* *Riot* iustles, and the *Wit* is turned besides the Saddle. The *Sonnes* of the *Earth* would not so doate on<sup>b</sup> the *Whore* of *Babylon*, if the *wine* of her Fornication had not made them drunke: the ghefts heere<sup>c</sup> rise early to the *wine*: it is the first seruice; and are indeede (as the Apostles were slandered)<sup>d</sup> *nine-of-clocke Drunkards*: \* *The day* would be without his *sufficient sorrow*, actiue and passiue mischiefes, if the morning wine should not enflame them. They that are daily guests at the *Deuils* table, know the fashions of his Court; they must be drunke at the entrance. It is one of his lawes, and a Physicke-bill of hell, that they must not wash, till they haue drunke. These *Waters* are to be applied inwardly first, and once taken downe, they are fitted to swallow any morsell of damnation that shall afterwards be presented them.

*Water* was the first drinke in the world, and *Water* must be the first drinke at the *Deuils* Banquet. There is more in it yet: The Deuill shewes a trick of his wit in this title. *Water* is a good creature, and many coelestiall

Dan. 5.

Perf.

*Non principalis  
a Principe; sed  
principalis a  
principio.*

\* *Acrasia preit.  
Acrisia sequi-  
tur.*

<sup>b</sup> *Reuel. 17. 2.*

<sup>c</sup> *Esay. 5. 11.*

<sup>d</sup> *Aa. 2. 13. 15.*

<sup>e</sup> *Math. 6. 34.*

*Obscrv. 2.*

Matth. 3. 11.

things are shadowed by it. 1. It is the element, where-  
in wee were baptised. 2. And dignified to figure the  
grace of the holy Spirit. Yet this very name; must be  
giuen to Sinne. Indee I know, the same things are  
often accepted in diuers senses, by the language of  
Heauen. Leauen is est-soones taken for hypocrisie, as in  
the Pharises: for Atheisme, as in the Sadduces: for  
Profanenesse, as in the Herodians. And generally for  
Sinne, hy Paul, 1 Cor. 5. Yet by Christ, for grace.  
Luke. 13. God is compared to a Lyon: Amos. 3. And  
Christ is called the Lyon of the Tribe of Iudah. Apocal. 5.  
And the Deuill is called a Lyon. A roaring Lyon, &c.  
1. Pet. 5. Christ was figured by a Serpent. Ioh. 3. And to  
a Serpent is Satan compared. 2 Cor. 11. Stones are taken  
in the worst sense, Matth. 3. God is able of these stones to  
raise, &c. Stones in the best sense: 1. Pet. 2. Liuing stones:  
and Christ himselfe, the head stone of the corner. Psal. 118.  
Be like children, saith Paul; and not like children: be  
children in simplicitie, not in knowledge. Graces are called  
Waters; so here vices; but the attribute makes the diffe-  
rence: Those are liuing Waters, these are the Waters of  
death. The Deuill in this playes the Machiuel; but I  
spare to follow this circumstance here, because I shall  
meete it againe, in the next branch; Bread of secrecies.

1 Cor. 5. 7.

8 Luk. 13. 21.

Amos. 3. 8.

Reuel. 5. 5.

1 Pet. 5. 8.

Ioh. 3. 14.

2 Cor. 11. 3.

Matth. 3. 9.

1 Pet. 2. 5.

Psal. 118. 22.

Obferu. 3.

3 Psal. 108. 23.

Sinnes may in some sense be likened to waters; yea,  
euen to waters in the Cup, for to waters in the Sea, they  
are most like; The one drownes not more bodies, then  
the other soules. They know the danger of the Sea,  
that prosecute their businesse in great waters: they might  
know the hazards of Sinne, that saile in the Deuils  
Barge of luxurie: I may say of them both with the Poet.

Digitis à morte remoti  
quatuor, aut septem, si sit latissimata da.

They are within foure or seauen Inches of death: how  
many soules are thus shipwrackt? how many weepe  
out



out a *De profundis*, that would not sing the songs of *Syon*, in the Land of the living! they forgot *Ierusalem* in their mirth, and therefore sit downe and howle by the waters of *Babell*: but these, here, are Festiuall, not Marinall waters.

1. *Water* is an enimie to digestion; so is *Sinne*, clogging the *memorie* (the soules stomach) with such crudities of vice, that no sober instructions can bee digested in it: especially *Waters* hurt digestion in these cold Countries; naturally cold, in regard of the Climate, but spiritually more cold in deuotion, *Frosen up in the dregs of Iniquitie*. Surely many of our *Auditors* drinke too deepe of these *Waters*, before they come to *Iacobs Well*: our *Waters* of heauenly doctrine will not downe with them. The *Waters* of sinne so put your mouths out of tast, that you cannot relish the *Waters of Life*: they are *Marah* to your palates. It seemes, you haue beene at the *Devils Banquet*, and therefore thirst not after rightconnesse. The Cup of the old *Temptation* hath filled you: you scorne the Cup of the *New Testament*. If you had not drunke too hard of these *Waters*, you would <sup>a</sup> aske *Christ* for his living *Water*: but *Achan* hath drunke cursed Gold, when hee should come before *Iosuah*: *Gehesi* hath drunke Bribes, when hee should come to *Elisba*. No maruell if you sucke no Iuyce from the *Waters of God*, when you are so full and drunken with the *Waters of Satan*.

2. *Water* duls the braine, and renders the spirits obtuse and heauie: It is an enimie to literature, saith *Horace* merrily: *Who in a Rithme rehearses,*

*That water drinkers neuer make good Vearses.*  
Wee haue no skill in the himnes of the spirit, no alacrity to praise God, no wisdom to pray to him: why? wee haue drunke of these *stollen waters*. The chilling and killing colde of our Indeuation, the

Similitudes of  
sinnes to wa-  
ters.

Iohn 4.

Matth. 5.

<sup>a</sup> Ioh. 4. 10.  
Ioh 7.

2 King. 5.

*Carmina non  
sribuntur aque  
poteribus.*

Hor. Ser. 2.

morose and raw humours of our vncharitablenesse, the foggy, dull, stupid heauinesse of our *inuinible ignorance*, shew that wee haue beene too busie with these *Waters*, nothing will passe with vs, but rare and nouell matters, (*Ieiunus raro stomachus vulgaritatemnit*) and in these, we study to admire the garbe, not to admit the profit.

Acts 2.3.

Matth. 3. 11.

3. Wee finde *Grace* compared to *Fire*, and *gracelesnesse* to *water*: the *Spirit* came downe on the *Apostles* in the likenesse of *fire tongues*, at the day of *Pentecost*: and *Iohn Baptist* testifies of *CHRIST*, that hee should *Baptise with the Holy Ghost, and with Fire*. The spirit of *sinne* falls on the heart like a cold deaw. It is implied, *Reuel. 3. 15.* that *zeale* is *hote*, wickednesse *colde*, neutrallitie *luke-warme*. *Fire* is hot (and drie) *Water* is cold (and moyst) prædominantly, and in regard of their habituall qualities: so *zeale*; is 1. *hote*; no incendiary, no præter-naturall, but a super-naturall heate; equally mixed with Loue and Anger: such was *Elias* zeale for the *Lord of Hostes*; he could not be cold in this life, that went vp in *Fire to Heauen*.

2 King. 2. 11.

2. *Drie*: not like *Ephraim*, a *Cake baked on the one side*, but crude and raw on the other: no, the heate of zeale hath dried vp the moisture of *prophanenesse*. But *wickednesse* is 1. *colde*, a gelid nature, a *numnesse* in the *Conscience*: that, (as when the Ayre is hottest, the Springs are coldest, so) when the *Sunne of Grace* warmes the whole *Church*, is yet shaking of an *Ague*; nay, and will not creepe (like *Simon Peter*) to the *fire*. 2. *Moyst*, not (*succus & sanguinis plenum*) full of iuyce and sappe; but *sinne* runnes like a colde rheume ouer the *Conscience*. This metaphor followes *Saint Paul*, *Quench not the Spirit*: wherein hee fully iustifies this circumstance, forbidding the *water* of impietic, to quench the fire of *Grace*.

1 Thel. 5. 19.

Here

Here then see the impossibilitie of vniting the two contrary <sup>b</sup> natures in one conscience, as of reconciling *Fire* and *Water* into the same place, time, and subiect. If sinne keepe court in the Conscience, and sit in the *Throne* of the *Heart*, *Grace* dares not peepe in at the gates; or if it doth, with colde entertainment. I haue heard report of a generation of men, that carry *Fire* in the one hand, and *Water* in the other: whose conuersation mingles (*Humentia siccis*) Wet and Drie together, like the *Syriphian* Frogs in *Pliny*, whose challenge was, *mibi terra lacusq;*, I haue Land and Sea for my walke: but alas, if the *water* be true *water* of sinne, belecue it, the *Fire* is but a false fire, the blaze of hypocrisie: but the *Hermite* turned his guest out of doores for this tricke, that hee could warme his colde hands with the same breath wherewith hee cooled his hot pottage.

4. *Water* is a baser Element, and I may say, more elementary, more mixt, and as it were Sophisticate with transfusion: *Fire* is in the highest Region, the purest Element, and next to Heauen: this is the seate of grace, (*non inferiora secuta*) scorning the lower things. Sinne is (like *water*) of a ponderous, crasse, grosse, stinking, and sinking nature. They that haue drunke the <sup>c</sup> Cup of *slumber*, had need to be bidden *Awake, and stand vp*; for they are sluggish and laid: <sup>d</sup> *Grace* (though in the Orbe of Sinne, yet) hath her conuersation in Heauen, and (*cor repositum, ubi præmium depositum*) her heart laid vp, where her loue and treasure is: her motto is, *non est mortale quod opto*. She hath a holy aspiration, and seeketh to be as neere to God as the clogge of flesh will let her. Sinne is like *water*, though raging with the surges and swellings, and onely bounded in with Gods *non ultra*, here *I will stay* thy proud waues, yet *deorsum ruit*: whiles these waters swimme

<sup>b</sup> Holinesse and Wickednesse.

<sup>2</sup> Cor. 6. 14.

<sup>c</sup> Esa. 51. 17.

<sup>d</sup> Phil. 3. 20.

Psal. 104. 9.



swimme in the heart, the heart sinkes downe like a stone, as *Nabals*.

5 Philistians say, that *water* is a binder: you may apply it, that men in these dayes are terrible water-drinkers: for the times are very restrictiue: you may as well wring *Hercules* Clubbe out of his fist, as a penny from auarices Purse. Mens hearts are costiue, to part with any thing in *pious vsus*: their hands clutch't, dores shut, purses not open: nay, the most laxatiue prodigals, that are lauish and letting-flie to their lusts, are yet heart-bound to the poore. It is a generall disease procured be these *waters*, to be troubled with the griping at the heart. Such were the *Kine of Basban*, soluble to their owne lusts, *bring, let vs drinke*: bound vp, and strait-laced to the poore: not refreshing, but *oppressing*, not helping but *crushing the needy*: they *griue not for Ioseph*; nay, they *griue Ioseph*. These *Kine* are dead; but their *Calues* are in *England*, abundantly multiplied. These are not the dayes of peace, that *turne Swordes into Sickles*; but the dayes of pride, wherein the Iron is knocked off from the plough, and by a new kinde of *Alchymistrie* conuerted into plate. The Farmers painefulnesse runnes into the Mercers Shop, and the toyling Oxe is a sacrifice and prey to the cunning Foxe, all the racked rents in the Country will not discharge the Bookes in the Citie.

Great men are vniuersall to their Tenants, that they may be ouer-mercifull to their Tendants; that stretch them as fast as they retch the others. The sweat of the labourers browes is made an ointment to supple the ioynts of Pride. Thus two malignant Planets raigne at once, and in one heart, *costiue* couetousnesse, and loose lauishnesse: like the Serpent *Amphisbæna*, with a head at each end of the body, who, whiles they strue which should be the Master-head, afflict the whole

Though no  
Element is  
simply heauy  
but Earth, yet  
Water is com-  
paratiuely  
heauy.

e Amos 4. 1.

f Amos 6. 6.

Plin.

whole carkase: whiles Couetise and Pride wraastle, the Estate catcheth the fall. They eate Men aliue in the Countrey, and are themselues eaten aliue in the Citie: what they get in the Hundreth, they loose in the Sheere: *Sic præde patet esca sui*: they make themselues plump for the prey; for there are that play the robbe-theefe with them: *Unius compendium, alterius dispendium*: if there be a winner, there must be a looser: *Serpens Serpentem deuorando fit Draco*: Many Landlords are Serpents to deuoure the poore, but what are they that deuoure those Serpents? Dragons. You see what monsters then, vsurious Citizens are. Thus whiles the Gentleman and the Citizen shuffle the Cardes together, they deale the poore Commons but a very ill game. These are the similitudes. I could also fit you with some discrepancies.

1. *Waters* mundifie and clense, these soile and infect: the Conscience growes more speckled by them, till men become not onely spotted, but spots, as *Lucan* sayd of the wounded body, *totum est pro vulnere corpus*, the whole body was as one wound.

2. Adde, that *waters* quench the thirst, and coole the heate of the body, but these *waters* rather fire the heart, and inflame the affections; puffe the *Splene*, which swolne, all the other parts pine and languish into a Consumption: the heart is so blowne with lustes that all the graces of the soule dwindle like blasted Impes: these are (*aque soporifera*) *waters of slumber*, that cast the soule into a dead sleepe, whiles the Deuill cauterizeth and seares vp the Conscience.

3. Wee say of *water*, it is a good Seruant, though an ill Master: but wee cannot apply it to *Sinne*; it is not good at all: indeed lesse ill, when it *serues*, then when it *raignes*: if this false Gibeonite will needs dwell with thee, set him to the basest Offices. So *Israel* kept

Et teris, et teritur.

The dissimilitude of sinnes to waters.  
*Non maculati, sed macule.*  
Iude 12.

in some Canaanites, lest the wilde Beasts should come in upon them: our infirmities and mastered sins haue their vse thus, to humble vs with the sense of our weakenes; lest the furious beasts of pride and securitie, breake into our freeholds. But sinne of it selfe is good neither Egge nor Bird, neither in Root nor Branch, neither Hot nor Cold, neither in the Fountaine nor in the Vessell.

Obseru. 4.

The pluralitie of these waters prolongs and determines my speech: their nature is not more pernicious then their number numerous: *indefinita locutio, infinita turba*: an vndefined word, an vnconfined number. If there were but one cup alone, it would cloy; and satiate, and procure loathing, (as euē *Manna* did to *Israell*) therefore *Satan* doth diuersifie his drinckes, to keepe the wicked mans appetite fresh and sharpe. If he be weary of one sinne, behold, another stands at his elbow: hath *Dives* din'd? hee may walke vp to his study, and tell his Money, his Bags, his Idols: or call for the Key of his Wardrobe, to feede his proud eye with his Silkes: for (*Diuitia & delicia*) Riches and Pleasures serue one anothers turne. If *Nabal* be weary of counting his Flockes, or laying vp their Fleeces, he may goe and make himsele drunke with his sheep-shearers. Hence it is that (*ex malis moribus oriuntur plurimae leges*) to meet with the multiplicite of sinnes there is required a multitude of lawes; as when Phisitians grow rich, it is an euident signe of an infected Common-wealth. Sinne stood not single in Gods view, when hee threatens so fearefull a punishment, as the whole Booke (againē) can not match it. Therefore the Land shall mourne, and euery one that dwelleth therein shall languish, with the beasts of the Field, with the Fowles of Heauen; yea, the Fishes of the Sea also shall be taken away: an vniuersall vastation: but as priuately, there was no Truth, yet if there had bene Mercy: nay, no Mercy: some-

Plato.

Hose. 4. 3.

Verse 1.



somewhat yet, if Knowledge had stood constant : no Knowledge in the Land. So 2. positively, there was Swearing: can swearing be without lying? no, *lying* too: is the tongue alone set on fire at the Devils Forge? no, the hand is also a firebrand of Hell; *Killing*, *Stealing*, *Adulterie* ioyne their forces: and to giue testimonie against their singularitie, *Blood toucheth blood*. How should reprobates else fill up the measure of their sinnes? Thus when the vngodly haue eate and drunke, they may rise up to play.

Will you descend to personall instances? loe, *Indas* is new come from this *Banket*; giue him a vomite, and what lyes on his stomach? strange waters, and abundance of them: behold, the *Spanish* waters of *Pride*, the *Romish* waters of *Treason*, the *Italian* waters of *Murder*, the *Iewish* of *Hypocrisie*, the *Turkish* of *Theeuerie*, the *Grecian* of all *Villanie*: aske *Mary Magdalene* what variety was at this *Banket*, she will tell you of seauen Viols, seauen Devils; you may heare another tel his name, *Legion*. Bidde *Absolon* giue you a *Tauerne-bill*, or short Inuentorie, of these waters, and hee will read you; In primis the swelling waters of *Pride*. Item, the surfering waters of *Luxurie*. Item, the scalding waters of *Adulterie*. Item, the red waters of *Bloodinesse*. Item, the blacke waters of *Treason*; and for the shot, aske him the totall summe of the Bill, and hee will tell you *Damnation*. If sinnes be thus familiarly linked in one man, how doe they tune in a Consort? how agree they in Companie? nothing better; not a Broker and a Pawne, not a deare yeere and a Cormorant. Hence Christ cals the way to perdition, the broad way. You can not stirre a foot in the great Road to the Citie of Hell, *Pluto's Court*, but you meet sinnes in throngs; vanitie is the largest and most beaten thorow-fare of the world. Some double in their companies, some treble, some troupe, none goe single.

Verse 2.

Iam. 3.

1 Cor. 10. 7.

Matth. 7. 13.

Ecclef. 4. 10.

Rom. 13. 13.

Ier. 23. 10.

Ier. 2. 13.

Phil. 3. 19.

Gal. 5. 26.

Amos 1. 3. 6. &amp;c

I Ioh. 2. 16.

Gal. 5. 19.

*Ua soli*: if one sinne were alone, it would be easily vanquished. The Deuill knowes that (*vis unita fortior*) collected strengths are vnconquerable: and therefore driues his waters so, that (*unda super aduenit unda*) onewaue seconds the former. 1. Sometimes they goe like Beasts, by couples, Rom. 13. *Ryot and Drunkennesse, Chambring and Wantonnesse, Strife and Enny.* Ierem. 23. *Adulterie and Oathes*: and Ierem. 2. *My people haue committed two euills, &c.* 2. Sometimes they daunce in *Triades*, by threes, Phil. 3. *Gluttony, Pride, Couetousnesse, Gallat. 5. Vaine glory, Prouocation, Malice, Amos 1. For three transgressions and for foure, &c.* If there bee not rather a great number meant: Saint Iohn abridgeth all the vanitie of the world into a triplicite: *All that is in the world, the lust of the flesh, the lust of the eyes, the pride of life.* This is the *Trinitie* the world doth worship: *Hac tria pro trino Numine mundus habet.* 3. Sometimes they come by whole heards and droues, like the Host of the *Aramites, Galat. 5.* you may read them mustred vp: *Adulterie, &c.*

Thus I haue shewed you the multiplicite of these waters: what remaines, but that the same fire of Gods Altar, that hath enlightened your vnderstandings, doe a little also warme your consciences? I should preuent the methode of my Text, if I should yet shew you the direfull, dismall operation of these waters: yet somewhat I must say to make you loath them. As Capitaines prouoke their Souldiours, *Per verbum vocale, per semivocale, per mutum*: By vocall speeches, semivocall Drummes and Trumpets, mute Ensignes: so God disswades you from these waters. 1. By his word; *Vina et viuifica voce*; A liuing and enliuing word: either in the *Thunders of Sinai*, or *Songs of Syon*, which the Word incarnate hath spoken. 2. Or by his semivocall

vocall writings: for at the beginning God talked with man by himselfe; but after, finding him estranged from his Creator, he sent him his minde in writing: And this hee makes founding by his Ministers. 3. Or by his dumbe Ensignes, wonders, terrours, Iudgements vpon the louers of these waters.

Trust not too much to these waters: they are not so virtuall, as the described *Inviters*, the Devils Prophets tell you. *Sathan* had long since his *Water-Prophets*: such were the Oracles *Colophonium* and *Bronchidicum*: wherein one by drinking of waters, the other by receiving the fume of waters, fore-tolde future things. *Porphyrie* obserues that antiquitie, called them *μακρον*, *Madnesse*; but the error and impudence of succeeding ages *μακρον*, *Divinations*. These were the Priests of *Bacchus*, welcome to the world, as those would haue beene to *Israell*, that Prophecie of wine and strong drinke. Men heare of strange fountaines (famoused for wondrous cures) and runne strait thither. The Deuill is a juggler, and would make men beleue, that if they drinke at his fountaine of *Idolatrie*, they shall haue good lucke after it: (hee blushed not to lay this batterie of *Temptation* to the *Sonne of God*.) As good lucke as *Sampson* had, when he drunke out of the *Asses* tooth, and presently after lost his eyes: or rather, as he that to finde his Horse, must, by the Masse-Priests direction, drinke at *Saint Bridgets Well*, accordingly found his Horse, and riding home thereon, broke his necke. Yeeld it a Fable; the Morall shall yeeld vs this: that we trust nothing, which hath not Gods word for warrant. Charms, Spels, Coniurations, are all vanities, lying vanities: he that trusts thereto, forsakes his owne mercie.

Feare these waters, for they are dangerous: sinne is not more coole in the tast, then it is fierie in the operation. Affliction is hote to the rellish, (you cannot drinke

*Chryf. Serm. de Ieiunijs.*

*Isc 1.*

*Alexius lib. 5. cap. 2.*

*Mich. 2. 11.*

*Matth. 4. 9.*

*Iudg. 15.*

*Ion. 2. 8.*

*Isc 2.*

*Matth. 20. 22.*



Diodor. Sicul.

Psal. 49. 5.

Vse 3.

Ier. 9. 1.

Psal. 119. 136

of my Cup) but coole, easfull, peacefull in the digestion: but these waters are (*mel in ore, fel in corde*) sweet in the palate, bitter in the stomach. The Oracle gaue it: *Ninum prius capi non posse, quam fluminis ei fiat hostis: Ninueh* should not be taken, before the waters became her enemy: she feared no inundation, the Sea was too remote: yet in the third yeere of her Seige, the waters of the Cloudes broke loose, and with abundant raine ouerwhelmed the walls; (*Muros deiecit ad stadia viginti*) to twentiefurlongs. We liue secure, and deuoure these waters of iniquitie, as Fishes the water of the Sea; but when God shall make our sinnes *compasse vs* at the heeles, and raise vp these floods against vs, we shall crie, as the drowning world, *woe unto vs, the waters are become our enemies*: the floods of our owne sinnes ouerwhelme vs: so the Drunkard drinks a riuer into his belly, that drownes his vitall spirits with a Dropsie.

Let vs pompe out these waters of Sinne, which wee haue deuoured: It is the onely course we haue left, to keepe our Ship from sinking: *Enomite, quos bibistis, fluuios*. Cast them out by repentance: this is a sauing vomite; or else God will giue you a vomite of Sulphure, and shamefull spewing shall be for your glory: We haue all drunke liberally of these waters; too prodigally at Sinnes fountaine, *Quando voluimus, et quantum valuimus*; when we would, as much as we were able; not onely to drunkenness, but euen to surfet and madness: if we keepe them in our stomachs, they will poyson vs: Oh, fetch them vp againe with buckets of lighes, and pompe them out in riuers of teares, for your sinnes. Make your heads waters, and your eyes fountaines: weepe your consciences empty and dry againe of these waters: Repentance onely can lade them out. They, that haue dry eyes, haue waterish hearts: and the Prouerbe is too true for many; *No man comes to heauen with drie eyes*: let your eyes gush out teares; not onely in a com-

passion for others, but in <sup>b</sup> passion for your selues, *that haue not kept Gods law*. Weepe out your fullen waters of discontent at Gods doings, your garish waters of pride, freezing obduracie, burning malice, foggie intemperance, base couetise. Oh thinke, thinke, how you haue despised the waters of life, turned Iesus Christ out of your <sup>4</sup> Inne, into a beastly Stable; whiles Pride sits vppermost at your Tables, Malice vsurpes the best Chamber in your mindes, Lust possesseth your eyes, Oathes imploy your tongues, Ebrietie bespeake your tastes, Theft and iniurie inthrone themselues in your hands, Mammon obfesseth your affections: Sicke, sicke, all ouer: you may cry with the *Shunamites Sonne*, <sup>c</sup> *Caput dolet: my head, my head*: and with *Ierusalem*, <sup>d</sup> *my bowels, my bowels*. Oh let faith and repentance make way, that the blood of our Sauour may heale you.

We are not onely guilty of *auersion* from God, but of *aduersion* against God; Oh where is our *reuerſion* to God? the waters of lusts are (*aque τῆς αὐραίας*) the waters of folly and madnesse; but our teares are (*aque τῆς μετάνοιᾶς*) the waters of change of minde and repentance. *Pœnitentia est quasi pœne tenentia*: Repentance is a taking punishment of our selues: oh take this holy punishment on your soules: Weepe, weepe, weepe for your vanities. *Achan* cannot drinke vp his execrable gold, nor *Gebazi* deuoure his bribes, nor *Ahab* make but a draught of a vineyard, mingled with blood, nor *Indas* swallow downe his couſenage and treason, without being called to a reckoning. *Nos quare non credimus, quod omnes aſtabimus ante tribunal?* Why account wee not of our future ſtanding before a Iudgement. Seate? *Omnium aures pulſo*. All we, whom theſe walls compaiſe, haue beene drunken with theſe waters: ſome, that hate Swearing, with diſſembling: ſome, that abhorre Idolatrie, with profaneneſſe: ſome, that auoid  
notoriouſ-

<sup>b</sup> P ſal. 6. 6.

<sup>c</sup> 2 King. 4. 19

<sup>d</sup> Ier 4. 19.

Orig. hom. 5.  
in Leuit.

notoriouſneſſe, with hypocriſie: many, that pretend ill-will to all the reſt, with thoſe (*Lares et Lemures*) houſehold-Gods, or rather houſehold-Goblins and Deuils, which almoſt no houſe is free from, *Fraud* and *Conetouſneſſe*. Wee know, or at leaſt ſhould know, our owne diſeaſes, and the ſpeciall diſh whereon wee haue ſurfetted; oh, why breake wee not forth into vlulations, mournings, and loud mournings for our ſinnes? ceaſe not till you haue pumped out the ſinnes of your ſoules at your eyes, and emptied your conſciences of theſe *waters*.

*Uſe 4.*

*Ioh. 4. 14.*

*Matth. 5.*

*Cant. 2. 4.*

And then, behold other, behold better, behold bleſſed *waters*: you taſte of them in this life, and they fill your bones with Marrow, and your hearts *with ioy*; they alone *ſatiſfie* your *thirſt*: without which, though you could with *Xerxes* Armie, drinke whole Riuers drie, your burning heat could not be quenched. Here drinke, *Bibite et inebriamini*, *Drinke*, and be drunken in this *Wine-celler*: onely, hauing drunke hearty draughts of theſe *waters of life*, retaine them conſtantly: be not queaſie-ſtomached, *Demas*-like, to caſt them vp againe; the token of a cold ſtomach, not yet heated by the *ſpirit*: for as the loathing of repaſt is a token that Nature drawes toward her end; ſo when theſe *holy waters* proue faſtidious, it is an argument of a ſoule neere her death. Take then and digeſt this *water*. *Recipitur aure, retinetur corde, perficitur opere*. The eare receiues, the heart retaines, the life digeſts it: but alas, we retaine theſe *waters* no longer then the finger of the *Holy Ghoſt* keepes them in vs; like the Garden-pot, that holds water but whiles the thumbe is vpon it.

*Bede Exhortat.*  
139.

Leaue then, *Beloued*, the Deuils *Wine-Celler*, as Venerable *Bede* calls it, *Vbi nos dulcedo delectationis inuitauit ad bibendum*, Where the ſweet *waters* of delight tempt vs to drinke. But *Dauid*, though he longed for it, would

not



# THE Second Service OF THE DEVILS BANQUET.

BY  
THOMAS ADAMS, Preacher of Gods  
Word at *Willington* in *Bedford-shire*.

ZACHARIAH 5. 4.

I will bring forth the curse, saith the Lord of Hostes, and it shall enter into the house of the Thiefe, and into the house of him, that sweareth falsely by my Name: and it shall remaine in the midst of the house, and shall consume it, with the timber thereof, and the stones thereof.

ROYARD. Homil. 1. in I PET. 3.

*Reddere bonum pro bono, Humanum: reddere malum pro malo, Bestinum: reddere malum pro bono, Diabolicum: reddere verò bonum pro malo, Divinum.*

To returne	{	good for good	} is the part of a	{	Man.
		euill for euill			Beast.
		euill for good			Deuill.
		good for euill			Saint.

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BY

THE ... ..  
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Lapin ... ..

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TO THE HO-  
NOVRABLE AND  
Vertuous Lady, the Lady  
*Jane Gostwyke*, Baronetesse,  
sauing Health.

MADAME:



*I* Am bold to adde one  
Booke more to your Li-  
brary, though it be but as  
a Mite into your Trea-  
surie. I that haue found  
you so euer fauourable to  
any worke of mine, cannot but confidently  
hope your acceptance of this. Not for the  
worth of it, but because it beares your Name  
(and my dutie to it) in the forehead, and of-  
fers it selfe to the world, through your Patro-



## The Epistle Dedicatorie.

nage. Somewhat you shall finde in it, to harden your loue to Vertue; much to encrease your detestation to Vice. For I haue, to my power, endeouored to vnmaske the latter, and to spoile it of the borrowed forme; that sober eyes may see the true proportion of it, and their loathing be no longer with-held. I cannot doubt, therefore, that your approbation of the Booke will be frustrate by the Title. I am content to furnish out Satans Feast, with many speciall Dishes; and to discover the Waters of Iniquitie, which hee hath broached to the World. Not to perswade their Pleasure; but lest Ignorance should surfet on them without mistrust: Lest the peruerter Conscience should securely deuoure them without reprehension. Here you shall see, in a small Abridgement, many actuell breaches of Gods sacred Law; not without liablenes to condigne punishment. You heard it with attention, spoken in your priuate Church: You gaue it approuall: I trust, you will as well owne it written. It is not lesse yours,  
though

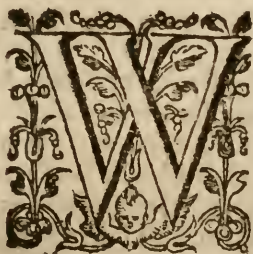


THE  
Second Service of the  
*Devils Banket.*

*The second Sermon.*

PROVERB. 9. 17.

*Stollen waters are sweet, and Bread eaten in secret is pleasant.*



WE have already served in the first course at the *Devils Banket*; and feasted your eares with those *Waters*, from which God keepe your soules fasting. Some things are proposed to our practise, some things are exposed to our contempt and dislike. The more accurately the *Scriptures* describe sinnes, the more absolutely they forbid them: where wickednesse is the subiect, all  
G speech

Sen.

speech is *declamation*. As no spectator at those horrid Tragedies, where *Oedipus* is beheld the Incestuous Husband of his owne Mother, or *Thyestes*, drunke with the blood of his owne Children, or at any of the bleeding Bankets of the *Medea's*, can receiue those horrors at the Windores of his senses, without terrour to his bowels, and trembling to his bones: so when you heare the relation of the Devils cheare, all the flattering, petulant, insidious, nature-tickling dishes of delight: the rarities of Impietie, the sursets of the World, Horse-leaches to the blood, Witches to the affections, Devils to the Consciences of men; thinke that they are related, that they may be reiected: to bestow vpon the Devils Cates his owne names: the glory of *Pride*, the satietie of *Epicurisme*, the gallantnesse of *Ebrietie*, the credite of *Murder*, the greatnesse of *Scorne*, the gracefullnesse of *Swearing*, the brauerie of (the stigmaticke) *Fashion*, the securitie of *Usurie*, the singularitie of *Opinion*, the content of *Superstition*; *nunciantur*, *ut renuncientur*: thinke not, they are prescribed for you, when they are described to you. *Monstrantur ut monstra*: they are set foorth as monsters, that they might be loathed: they are aduanced as Traytours heads, in *terrorem futuri proditoris*, to the terrour of him that should be tempted to future Treason.

1 Cor. 10. 11.

Gods intent in declaring this Banket of *Sinne*, is to make you loathe it; and that which is written, is for our instruction, to deterre, not to commend, as some of the Heathen had a custome in their solemne Feasts, to make a bondslaue drunke, and then set him forth as a ridiculous obiect to their children. This Banket then, *perhibetur una & prohibetur*; is at once declared and declaimed, spoken of and forbidden: lest through ignorance you should like and eate it, you are more fully



fully made acquainted with the vilenesse of it. Hence our royall *Preacher* drawes the Curtaine of the World, and shewes you all the delicates of her Table; not to whet your appetites to feed on them, but to coole your courage, disharten your opinions, alienate your affections; giuing you a true censure of their worthinesse; *all is vanitie, and vexation of soule*. They are detested, that they might be detested. Therefore if any of *Gracchus* brood, shall like a *Catilmay* disposition the better, because *Tully* hath indicted, interdicted, condemned it: if any sonne of *Beluall*, shall more affectedly deuoure some morsell of damnation at this *Feast*, because the *Preacher* hath execrated it; and deriue at once notice and incouragement from our terrifying censures: *testimonium sibi ferat condemnationis*: let him beare in himselfe the euidence of his owne condemnation. They are wretched men, (*qui minime declinant, quod boni maxime declamant*) that most impetuously pursue, what all good men dissuade: running with *Ahimaaz* the more eagerly, because their friend *Ioab* forbids them. So blasphemously spake the sacrilegious spoilers of *Proserpines* Temple in *Locris*, whose ring-leader was *Dionysius*: *Videtis ne amici, quam bona nauigatio ab ipsis Dijs sacrilegis tribuatur?* sailing home, and now arriuing at the Hauen safe; see you not my friends, saith *Dionysius*, how faire and fortunate a Nauigation, the Gods vouchsafe to Sacriledge? as if they therefore robbed the CHURCH, because they were by the Oracle expressly inhibited: so (*gens humana ruit in vetitum nefas*) mans nature precipitates it selfe into forbidden wickednesse. This is an horrid sinne; *peccatum prima impressionis, & sine nomine adequato*: a wickednesse of that nature, that there is no name significant enough to expresse it.

Eccles. 1. 14.

2 Sam. 18. 22.

Valer. max. lib. 1. cap. 2.

Hor.

The manners of the Heathen might iustifie, and exemplarily make good that verse :

*Nitimur in vetitum semper, cupimusq; negata.*

*Wee hunt for things unlawfull with swift feet,  
As if forbidden ioyes were onely sweet.*

2 Sam. I. 20.

Marl. in 2 Pet. 3

Matth. II. 12.

Luke 16. 16.

But such a report among Christians is so strange, that (*factum, non factum esse videatur*) it would seeme rather a fable then a fact, a tale then a deed. *Publish it not in Gath, nor tell it in the streets of Askelon*, that any Israelite should the more desperately cleave to *Baal*, because *Elias* hath cursed it. There are none such; neither is there Raine in the Clouds : Indeed Charitie would not beleue it : for it is euen the order of Nature, that (*tarda solet magnis rebus adesse fides*) slow faith is giuen to great reports : but alas, wee are forced to see, (what wee would not beleue) such refractary Recusants to all Christianitie, liuing and speaking, κατὰ τὰς ἐπιθυμίας, according to their owne lusts, that would not be so ill, if they had not beene taught to be better : *quibus res diuine lusus sunt, ipsi & voluptas pro vita, & libido pro ratione est.* They that play with Diuinitie, and make Religion a mocke, giude their Life by Pleasure, and their Reason by Lust. Time was, the Kingdome of Heauen suffered violence, and men tooke it by strong hand, now it offers violence, and men by strong hand repell it : before it was so precious, that euery man preassed (and crowded) into it, now it presseth vpon vs, and wee are glad to be rid of it, (as Couetousnesse of pouertie at his dore.) And as the fountaines would not be so colde, if the Sunne had not heated the ayre, and forced the contrarie qualitie into such abstruse corners; many would haue beene lesse outrageous

gious in their filthinesse, if the Gospell of *Grace*, had not so vniuersally spread his beames: Their whole life is a continuall preuarication; and it is the cordiall Physicke to fat their spleenes, that they can be crosse to God.

But, *lex in sermone tenenda*; I speake to Christians, of whom we cannot but hope better things: if there be any here that hath sold his faith for his pleasure, as *Adam* did his life for an Apple, or *Esa* his birth-right for a messe of Portage, and will venture himselfe a guest at the *Devils Banquet*; maugre all devitation; let him stay and heare the Reckoning, for there is a Shot to be payed, which cannot be auoided: as *Circe's Cup* turnes men into beasts, so it brings them to a beastly end, it fats them against the slaughter-day of Iudgement. We leaue then the *prescription* of the waters, and come to the description of their natures: *Stollen*. It is a word of *Theft*; and implies, besides the action of *Stealth*, some persons actiue and passiue in this husinesse; some that doe wrong and steale, some that suffer wrong, and are robbed. *Robberie* is a sinne, literally forbidden onely in one Commandement, but by inference, in all: What sinne is committed, and some person is not robbed? Doth not *Idolatrie* rob God of his worship? *Blasphemie* of his honour? *Saboth-impietie* of his reserued time? Doth not *Irreuerence* rob our betters? *Murder* rob man of his life? *Theft* of his goods? *False testimonie* of his good name or right? Doth not the *Harlot* here, knit the eight precept to the seuenth, and call (*adulterium, furtum*?) <sup>a</sup> The pleasures of a forbidden bed, *Stollen waters*? <sup>b</sup> *Let vs solace our selues with louses, for the good man is not at home, &c.*

Since then, all sinnes are waters of *stealth*, it is an in-cuitable consequent, that euery sinne robs some: let vs examine, *whom*. The parties robbed are. 1. God.

G 3

2. Man.

Iustice giues  
cuiq; suum. Deo  
re'igionem, sibi  
munditiam, pa-  
rentibus hono-  
rem, familiari-  
bus providenti-  
am, filijs cor-  
rectionem, fra-  
tribus amorem,  
Dominis sub-  
iectionem, sub-  
iectis benignita-  
tem, equitatem  
omnibus. Ar-  
dens.

<sup>a</sup> Peccare, est  
quasi peccucare,  
to play the  
beast: or ra-  
ther neerer to  
the Scripture  
phrase, peccare,  
est quasi pellic-  
care, to be an  
Harlot, or an  
Harlot-hunter:  
to commit spi-  
rituall adulte-  
rie.

<sup>b</sup> Pro. 17. 18. 19.



2. Man. 3. Our selues: and there be diuers finnes rob either of these. Of euery circumstance a little, according to the common liking; for some had rather heare many points, then learne one: they would haue euery word a sentence, and euery sentence a Sermon; as hee that wrote the *Pater-noster* in the compasse of a Penie. Onely I entreate you to obserue; that this is a theeuish *Banket*, where is nothing but *stollen waters*: all the Cates be robberies: the guests cannot drinke a drop, but there is iniurie done. Accordingly, I will ioyntly proceede. 1. To describe the *Waters* of Sinne at this Feast. 2. And withall, to proue them *stollen waters*, such as rob either our God, our Brethren, or our selues. I need not cleare the Feast from an opinion of coursenesse, because the prime Seruice goes vnder the name of *waters*: this alone doth inforce the delicacie: Neither is all water, for the *Bread of Secrecie* is one halfe of the *Banket*. Let vs not be too nice in the letter and shadow: the substance is; The *Deuill* inuites and tempterth men to feede on vanitie, to feast on Sinnes: those finnes I haue laboured to display, so farre as the Metaphor would giue me leaue: onely, let your affections follow me: that as I feare not to make the Iniquities hatefull to your vnderstandings, so I may hope, they will be loathed of your hearts, eschewed of your liues: in confidence whereof I proceede. The first course of these *vactrs*, are such finnes, as more immediatly rob God: And here, as it is fit, *Atheisme* leades in the rest: a principall Viall of these *stollen waters*.

1. *Atheisme* is the highest Theft against God; because it would steale from him not (*sua, sed se,*) his goods, but himselfe: proceeding further (*then, Deus hac non curat, to, Deus non est.*) Then to say, <sup>a</sup> *God will not regard it*; but, <sup>b</sup> *there is no God* to regard it. These offer not onely a wicked hand to their owne conscience,

<sup>a</sup> Psal. 10. 11.

13.

<sup>b</sup> Psal. 14. 1.

ence, to scrape out the (deepe-ingrauen and) indeleble characters of the Diuinitie there; but a sacrilegious hand to heauen, as if they would empty it of a *Deitie*, and pull *Iehouah* out of his Throne, and make him a *non ens*. All, with them, is begun and done, either by the *necessitiy* of Fate, or *contingencie* of Fortune. *Te facimus Fortuna Deam*. If any strange vice be committed, the Planets shall be charged with it. *Mercurie* told the lye, *Mars* did the murder, *Venus* committed the whore-dome. Thus by looking to the inferiour causes, (producing necessarie effects) they rob God, who is (*prima causa creans causas*) the causing cause, and the originall mouer of all things. These are worse then the Deuill: for, if at first he doubts and tempts Christ, yet seeing, feeling his power and miracles, he confesseth: onely impudent <sup>c</sup> *Caiaphas*, saw and knew, yet tempts, Thus often, the Instrument excels the Agent; and there be *Machiauels*, Polititians, Atheists, haue trickes beyond the Deuill. The Deuill <sup>d</sup> *beleeues and trembles*, these haue neither faith nor feare. The Deuill quakes at the day of Iudgement <sup>e</sup> *torment vs not before the time*, these deride it: <sup>f</sup> *Where is the promise of his comming?* Strange! euen the Father of Sinnes comes short of his Children; and that there should be *Atheists* on Earth, when there is none in Hell.

<sup>c</sup> Matth. 26. 63

<sup>d</sup> Iam. 2. 19.

<sup>e</sup> Matth. 8. 29.

<sup>f</sup> 2 Pet. 3. 4.

These Monsters are in the Wildernesse! No, they borough in *Sion*: if seldome such, as say, *there is no God*, yet frequent, that call *Religion* a fable; or at least, testifie no lesse of it in their liues: for, *Quorum est commune Symbolum, facillimus est transitus*: How many make that their Gospell, which they can spell into their purposes; and embrace no other Creed, then their Lord and Masters humour? that turne articles of pietie to particles of Pollicie: and sophisticate olde singlenesse into new singularity? If a Seminares argument, shall be  
more

Les 10.

Baleus.

Met. lib. 7.

more gold-weightie then the best Sermon of ours, they are for *Rome* the next tide: any Religion, that can enrich their Coffers, shall haue their applauses: What differ these from Atheists? or that Pope, who hearing Cardinall *Bembus* speake of the Gospell, burst forth into this blasphemie: *Quantum nobis ac nostro cœni profuerit ea de Christo fabula, satis est omnibus secularis nota.* How gainefull the fiction or tale of Christ hath beene to vs, and our Crew, the whole World may know and witnesse. All Religion is with them a Fable, or at best, fallible. They would fit Religion to their owne humors, as *Procrustes* dealt with his Ghests: for all that came he had but one bed: if they were shorter then his bed, hee racked them out, to make them long enough: if longer, hee would cut them shorter, till they were fit. These are cruell theecues, that would rob God of himselfe.

2 The second Viall is *Heresie*: a dangerous water, because it soone tickles the braine, and makes the minde drunke. This Sinne robbes God of his Truth: There are many of these *Theecues*, though contrary among themselves; whose opinions are as crosse one to another, as *Sampsons* Foxes, but their tailes meet, to scatter the Fire of dissention in the Church: no Lawyers wrangle more in publike; nor more louingly feast one another in priuate, with the gaines of their dissimulation: How bitterly the Brownists on the right hand, the Papists on the left, raile at each other; how friendly agree they, like *Herod* and *Pilate*, to afflict Christ? how in effect doe they sing both in one tune, to build vp *Deuotion* with Ignorance, to wrangle with the Prince for his Supremacie?

In elder times, you had *Cerinthus* and *Arrius* robbing Christ of his Diuinitie: *Moniche* and *Marcion* of his Humanity; the *Nestorians*, of the Unitie of both  
natures



natures in one *Person*. They are dead: oh, bury them, bury them: let their Heresies rot. Alas, how are the spirits of them all, by a kind of transanination, come into the *Romists*? Christ is, there, robbed of his *Truth* of his *garments*, of his *peace*, of his *life*, as well as at *Ierusalem*; and that without shew of being his enemies; *Spoliastis amici*, You are my friends, yet rob me. *Bones* rob Christ of his *adoration*: *stones* of his *Prayers*: the *Pope* of his *power*. Remission of sinnes, validitie of merits, ease of paines, the *Pope* must giue; who would giue the world, that he had them for himselfe. Too much shall be giuen to the name of *Iesus*, more then he would haue; that a wicked man shall by it cast out *Deuils*: to whom if the *Deuils* reply not, as they did once to the audacious *Sonnes of Scena*; <sup>a</sup> *Iesus we know, and Paul we know, but who are ye?* yet God answeres them, <sup>b</sup> *Quis hec &c. Who hath required this at your hands?* Too little to the nature of *Iesus*: Mans *merits* shall share with him in *iustification*: *Penance* in *satisfaction*: *Angels* and *Saints* in *Intercession*. These are subtill Theeues, that haue their bodies for a *Communion*, their consciences for a *Masse*, their voices for the *Prince*, their hearts for the *Pope*, their soules for the *Devill*.

3. The third Viall of this *Course* is *Sacriledge*: a *water*, like some winding *Meander*, that runnes through our corne fields, and washeth away the *Tenth*, Gods part. This *sinne* robs God of his goods: <sup>c</sup> *Will a man rob God?* yet ye haue robbed mee: but ye say, wherein haue we robbed thee? in *Tithes* and *offerings*. Oh! that none among vs durst drinke of these *Stollen waters*! but, alas, what law can be giuen to rob *Altars*? If *Blind asinus* be a man of gifts, so iustified by the sensible *Presenter*, what should crosse his admission? Is not a *Zyare* *impedit*, his speciall friend? yes; and yet not more, then a *Prohibition* is often a good *Ministers* foe. Hence now

H

there

<sup>a</sup> Act. 19. 15.

<sup>b</sup> Esa. 1. 12.

<sup>c</sup> Mal. 3. 8.  
The sacrilegious, that I specially meane amongst vs, are such as with-holde those rights from the Church, that the law of the land (rightly vnderstood) alloweth her. As those that will not present without reservation, &c

there is little difference betwixt seruing at the Altar, and steruing at the Altar. Ministers haue (*multos laudatores, paucos datores,*) Many praisers, few raisers; many benedictors, few benefactors.

Plead not, that they are not *stollen*, because conueyed by the Ministers consent; for the right is originally in God. *Spoliastis me: You haue robbed me: me*, saith the Lord: The Incumbent consenting is not robbed, God is. They zealously require a learned Ministrie, when themselves imbezzell the rewards of learning: they complaine of an ignorant, not of a beggerly Clergie. They are content, wee should stand in the *Pulpit*, so long as they may sit in a Tith-shocke; and seeme wonderfully affected with the oraculous voice of their Minister, but the creaking noise of a Tith-Cart into their owne Barne is better Musicke. Oh, the fearefull cry of this *Simne* in the eares of God against this Land! he hath sprinkled some drops of his angry Viall for it: Droughts, blastings, witherings, are but his *Distringis*: he destroyes all, because we will not pay some: *Si domino decimam non dederis, ad decimam reuerteris*: He doth iustly take away the nine, when we denie him the Tenth: Indeede I confesse, that many an *Eliaſhib* compact with *Tobiah*, to steale holy things: a *Cnosticke* Patron, a *Paphian* Priest: so the one haue ease, let the other take benefite. *Tobiah* must haue the Tith-corne, the glebe land, and perhaps the very house for a Dairy, and his Cosen *Eliaſhib* shall haue the tith Geese, and the Egges at Easter. *Shall not the Lord visite for such wickednesse as this? shall not my soule be auenged on such a nation?*

Whiles the rewards of knowledge are diuerted to profane vses, God and his heauen is robbed of thousand thousand soules: Oh, pray we, (*quid enim nisi vota supersunt?*) Pray wee, with that most reuerend Bishop, That God would rather conuert; if not, confound those

August.

Nche. 13. 5.

Ier. 5. 9.

B. Babing. in  
Gen. cap. 47.

those that rob him of his goods, the Church of her right, the people of vnderstanding. But if no contestation of God, nor protestation of men, can stint their swallowing these *stolne waters*, let some good *Nehemiah* be reuiued, to re-inforce from their felonious hands, that <sup>a</sup> holy Rent, which God hath from euery Tenant of his referued: let the zeale of some *Phinees* turne away Gods wrath from our *Israell*. *Decimate, quibus debetis, et diuites fietis*: Pay your tithes, to whom you should pay them, and you shall be enriched. <sup>b</sup> *Bring ye all your Tithes into the Store-house, that there may be meate in mine house, and proue me now here-with, saith the Lord of Hostes, if I will not open you the windores of Heauen, and powre you out a blessing, that there shall not be roome enough to receiue it.* Reade and ponder *Heliodorus* deede and doome, and quake at it. You cannot steale waters from the *liuing God*, but they will poison you.

4. The fourth Viall is *Faction*, a *Water of Trouble* to the drinker: this robs God of his order and peace: the *Waters of Schisme* are *stollen waters*: yet such as many a *Separatist* loues to drinke of: they thinke not that they rob God, whiles they steale peace from the Church. *Christi tunica* must be *unica*: Christs Coate was without seame, his truth must be without Rent: wee must be all at one, least at all none. Let vs not pleade so hard for *paritie* in the Church, till wee bring *Anarchie* into the Common-wealth: let our dispositions be like *Abrahams*: <sup>c</sup> *I pray thee, let there be no strife betweene mee and thee, for we are Brethren.* Let not Gods *cutaxie*, Order, by our friuolous scruples be brought to *ataxie*, Confusion. Let *Caluins* rule ouer-rule our turbulent and refractarie spirits: *Omnia indifferentia in Ecclesie libertate posita sunt.* All indifferent things are put to the disposition and ordering of the Church. Oh you, whom Christ hath made Fishers of soules, fish no longer in

<sup>a</sup> Gal. 6. 6.

<sup>b</sup> Mat. 3. 10.

2 Macch. 3.

<sup>c</sup> Gen. 13. 8.

*Instit. lib. 4. cap. 17. Sect. 43.*



d Ioh. 14 9.

troubled waters: Let vs not wrangle any more about colours, as the *Constantinopolitans* did once in the dayes of *Iustinian*, about blew and greene; till they were all neither blew nor greene, but red; the streetes swimming in bloud, and the Emperour himselfe endangered. So the Factions of the *Bianchi* and *Neri*, about the two colours of blacke and white, cost the Duke-dome of *Florẽce* deere, euen the beautie and peace of the Countrey. What, haue wee all beene deceiued? hath God beene a stranger to vs all this while? <sup>d</sup> *Haue I beene so long time with you, and haue you not knowne mee,* saith *Christ* to *Philip*? hath the *Truth* beene hid in corners; that we must grope for it in a *Sectaries* budget? or are not such men rather, sicke of *Donatisme*? that euerie *Novelist* with a whirlegig in his braine, must broach new opinions, and those made *Canons*, nay *Sanctions*; as sure as if a generall Councell had confirmed them. Wretched men, that shake off the true comely habite of Religion, to bespeake them a new-fashioned suite of profession at an *Humourists* Shop. Oh that their sore eyes could, before they left vs, haue seene what sacrilegious breaches they haue made into Gods free-hold; robbing his Church of her peace, and making the Spouse of *Christ* with their turbulent noises. Factions are *stollen waters*.

5. The last viall of this first *Course* is *Profanenesse*: a compounded *Water*, whereout no sinne is excluded: there was no poison the Deuill could thinke on left out, when he tempered this *water*. It robbes God of his glory. Wee are borne to honour God: it is his due; and that hee will haue, either (*ate*, or *dete*) by thee, or vpon thee: Irreligion robbes him of this honour: *Solummodo hoc habet*, &c. onely he hath this to helpe himselfe, that hee can make it shine in thy iust confusion. So <sup>c</sup> *Menahem* destroyed *Tipsah*, because they would

e 2 King. 15.  
16.

would not open vnto him: but these will open to Christ knocking, if hee will be content :

*Stramineas habitare casas, &c.*

*Basely to dwell in the diuided part,  
Of the fowle, stuttish, and polluted hart.*

If CHRIST will dwell with *Beliall*, and share part of the Conscience with wickednesse, let him come, and welcome : but hee scornes to be an Inmate, and let *Sathan* be Lord of the house : he that accepted a stable for his presence-chamber in his humilitie, doth iustly disdain such abode now in his glory : though the walls be but Clay, if the furniture be good, *Humilitie* and *Repentance* ; and the cheere answerable, *Faith* and *Charitie*, e hee will enter in and Feast. But as his Wombe was, wherein borne ; and his Tombe, wherein buried ; so must his Temple be now glorified. Hee was conceaued in a wombe, where none else was conceaued ; receaued into a Tombe where none else was interred : so hee will temple himselfe in a heart, where no affected sinne shall be his equall. The *profane* among the Heathen were thrust from their sacrificiall solemnities.

e Reuel. 3. 20.

*Innocui veniant : procul hinc, procul impius esto,  
Casta placent superis ; pura cum mente venite.*

*Pure, innocent, and spotles sprites,  
Are welcome to these holy rites :  
To the profane and sensuall state,  
Be euer shut the Temple gate.*

But now, our profane saue that labour ; they thrust from themselues all pious rites : they sing not with the

f Cant. 3.4.

e Matth. 9.34.

Church, a<sup>f</sup> *Tenebo te Domine, I will holde thee fast*, oh Lord; but with *Simeon*, a *Nunc dimittis*, though with another spirit: they are glad to be gone. CHRIST is as welcome to them as *Casars* Taxers to the Iewes, or the Beadle to the Brothel-house: so the *Gergesites* tell him to his face: Sir, to be plaine with you, you are no guest for vs: our secure liues, and your seuered Lawes will neuer cotten.

Men liue without considering themselues: vnde, *ubi, quomodo, quò*. Whence they are: where they are: how they do: whither they go: that all these mathematicall lines haue Earth for their Center. Whence are wee? from Earth. Where are wee? on Earth. How liue wee? vnworthy of Earth, or any blessing vpon it. Wither goe wee? to Earth. *Terram terrategat: Earth to Earth*. Wee are composed of foure Elements, and they strue in vs for Masterie; but the lowest gets the better; and there is no rest till Earth haue the predominance. These men liue, as if there was neither Earth to deuoure their bodies, nor gulfe lower then Earth to swallow their soules.

h Matth. 3.10.

This is *profanenesse*: The world is ranke & manured with sinne: *Atheisme* growes vp as a Tree, *Error* and *Ignorance* are the Leaues, *Profanenesse* and *Rebellion* the Fruit, and the end is the<sup>h</sup> Axe and the Fire. Their best is verball *Deuotion*, actuall *Abomination*. *Diuidunt opera a fide, & vtrumq; perimitur*. They seperate workes from faith: they diuide the childe and kill it. Workes are dead without Faith: and Faith is not aliue without Workes. They take away that visible distinction betwixt Christians and Infidels, whiles they liue not as honest men. Oh, that I could cut this point short, and yet keepe my discourse but somewhat euen with the subiect: but the world drinckes too greedily of these *profane waters*, which rob God of his



his glory. Most men are no longer Tenants to the Deuill, and retailours of his Wares, but proprietaries; (peruerted and peruerse persons) they strue to be as deepe sharers as himselfe. *Machiauell* will no longer worke Iourney-worke with the Deuill, hee will now cut out the garment of damnation himselfe. The Vices of these men are so monstrous, that they no lesse benumme in all good men the tendernes of affection, then in themselues the sense of all humanitie. *Vox faucibus hæret.* It is a shame to vtter, an amazement to heare, yet they blush not to commit such execrable impieties. Impudence is onely in fashion, and there is no forehead held so gracefull, as that the Prophet calls gracelesse, an <sup>i</sup> *Harlots forehead*, that cannot blush. Swearing swaggers out admonition: drunkennes drinks downe sorrow and penitence: Vsurie floutes at Hell.

It was Epitaph'd on Pope *Alexanders Tombe*, *Iacet hic & scelus & vitium.* Here lies wickednesse it selfe: it could not bee so buried vp. Hee was vile enough. *Thais Alexandri filia, sponsa, nurius.* Lucrece was his Daughter, his Whore, his Sonnes Wife: Horrid! that Viper went not to Hell issue-lesse. What is this but Infidelitie and Atheisme, though not in *Antecedente*, yet in *Consequente*: if not verball, yet reall: vnder the <sup>k</sup> *forme* of Godlinesse, an implicite renegation of the power? *Multi adorant Crucem exterius, qui crucem spiritualem per contemptam conculcant.* Many superstitiously adore the Crucifixe, that <sup>l</sup> *are enemies to the Crosse of Christ*, and <sup>m</sup> *tread his holy Blood vnder their scornfull feet*: Nay, they are not wanting that bragge with *Pherecides*, that they haue as much prosperitie, though they neuer sacrifice, as they that offer whole Hecatombes. They will bee wicked, if it bee for nothing else, to scape the rod of affliction. They make sport

<sup>i</sup> Ier. 3. 3.

<sup>k</sup> 2 Tim. 3. 5.  
*Guid. Carthus.*

<sup>l</sup> Phil. 3. 18.

<sup>m</sup> Heb. 10. 29.

*Ælian. Var. hist.*  
*lib. 4.*

Iob 21.

Cic. de Fato.

sport with the Booke of GOD, as *Daphias* with the *Delphicke* Oracle; who enquired of it, whither hee should finde the Horse he had lost, when indeed hee had none: the Oracle answered, *inuenturum quidem, sed ut eo turbatus periret*; that he should finde a horse, but his death withall. Home he is comming, ioyfull that hee had deluded the Oracle; but by the way he fell into the hands of the wronged King *Attalus*, and was by his command throwne headlong from a Rock, called the *Horse*, and so perished: as fabulous as you may thinke it, the Morall of it will fall heauy on the deriders of God.

These are the sinnes, that immediately robbe God, fitly called by our whorish Sorceresse, *Stollen waters*; which shall neuer be carried away without account. The second sort of *Stollen waters* are those sinnes, which mediately rob God, immediately our Brethren; depriuing them of some comfort or right, which the inuiolable Law of God, hath interrested them to: for what the Law of God, of Nature, of Nations, hath made ours, cannot bee extorted from vs, without *Stealth*; and may bee (euen in most strict tearmes) called *Stollen waters*.

1. Here (fitly) *Irreuerence* is serued in first: a *water of Stealth*, that robbes man of that right of honour, wherewith God hath inuested him. Euen <sup>n</sup> *Abimelech*, a King, a Gentle King, reuerenced *Abraham*: euen stately <sup>o</sup> *Herod* poore *John Baptist*. Yes, let reuerence be giuen to Superioritie, if it be built on the bases of worthinesse, and to *Age*, if it be <sup>p</sup>found in the waies of righteousnesse: Indeed, it should bee so, that *Seniores annis*, should be *Saniores animis*, and *præfectus perfectus*; that eminencie of place and of vertue should concurre, that Greatnesse and Goodnesse should dwel together: but the conscience of reuerence is fetcht from

<sup>n</sup> Gen. 21.<sup>o</sup> Mark. 6.<sup>p</sup> Prou. 16. 31.

from Gods precept, not mans dignitie; and therefore the omission is a robbie: the neglect of honour to whom it belongs, is a *Stollen water*. *The eye that mocketh at his Father, and despiseth to obey his Mother,* (doth he thinke them worthy, or not) *the Ravens of the Valley shall picke it out, and the yong Eagles eat it.* But, alas, these are those vnreuerent dayes, where (*infelix lolium, & steriles dominantur auena*) inuectiues, railings, calumnies, libels, grow vp among sober and wholesome admonitions: the same ground produceth both Hearbes and Weedes, and so nourisheth both Sheepe and Serpents.

*Terra salutifera s herbas, eademque nocentes  
nutrit, & urtica proxima saepe Rosa est.*

¶ Rom. 13. 5.

¶ Prou. 30. 17.

Ouid. de rem.  
amor. lib. 1.

The Nettle growes vp with the Rose, and the Lambe must graze in the Wolfes company. These are like furious Beasts, that ranging for their pray, and being hampered in the snares, when they cannot breake loose to forrage, they lie downe and roare.

From this foule nest haue fluttered abroad all those clamorous Bils, slanderous Libels, malicious Inuectiues, seditious Pamphlets; whence not onely good names haue beene traduced, but good things abused. Selfe-conceit blowes them vp with ventositie; and if others thinke not as well of them, as they of themselves, strait like Porcupines, they shoot their quills, or like Cuttels vomite out Inke to trouble the waters. That impudent and insolent claime is made ordinarie in these dayes: *With our tongue we will preuaile; for our lips are our owne.* When the Eagle in the Ayre, Panther in the Desert, Dragon in the deepe, Leviathan in the Ocean, are tamed; yet the *Tongue can no man tame; it is an vnruely euill, full of deadly poison.* It is fiered, and with no

\* Psal. 12. 4.

s Iam. 3. 8.  
Vers. 6.



weaker *Fire* then *Hels*. Their hearts are Ovens, heated with malice, and their tongues burning peeles; they are neuer drawne; but there is a batch for the Deuill. These are not only the Geese in the Capitall, to gaggles at Statesmen in the Common-wealth; but Foxes also about the Temple, that, if they bee seene stealing the Grapes; fall a biting their descryers by the shinnes. Because the Church hath not heretofore giuen some the Keyes of her Treasure, nor called for them when Bishopricks and promotions were a dealing, they will indite her of incontinencie with *Rome*, (miserable sonnes, to slaunder their Mother with adulterie.) What they would and can not doe themselves, they blame in others; with *Corah*, *Yee take too much upon, ye sonnes of Leui*. Libels are *stollen waters*.

2. Murder vsurpes the second roome; a red *Water*, that robbes man of his life: whither they be Popish commissions to cut throates, for the *Whore of Babilon* can drinke nothing but blood; or the monstrous illuminations of the Anabaptists, deriuing reuelation from the spirit of horrid murder; that the brother should cut off the brothers head, by a command from *Heauen*, the Father & Mother standing by: *Luther* calls this a grosse Deuill: or the sudden quarrels of our age, where evidences of pusillanimitie, or (at best) inconsiderate furie, are produced as arguments of Valour: A crosse word is ground enough for a challenge; and what issue hath streamed from these Duells, who can thinke and not quake? *The Land is defiled with blood*; not shed by an alien hand, God hath bene content, (*talem nobis auertere pestem*) to free vs from that plague: but ciuill, vnciuill broiles. We fall out for feathers; some lie dead in the Chanell, whiles they stood too much for the wall: others sacrifice their hearts blood for the loue of an Harlot: Not to pledge a health, is cause

2 Numb. 16. 3.

*Est hæc rudis  
cacodæmonis  
techna. Luth.*

▼ Psal. 106. 38.

cause enough to loose health and life too. Oh, who shall wash our Land from these aspersions of blood? Murder is but Mans-slaughter, and Mans-slaughter no more then dog-slaughter. *Parce ciuium sanguini*, should be our condition of life, as it is a sanction of nature, (to spare the blood of Citizens; connaturall, collateral, connationall with our selues:) but now it is not spared (*sanguini vel ciuium vel sanctorum*) to spill the blood of either Citizens or Saints: yet *precious in the sight of the Lord is the blood of his Saints*, when the blood of his enemies shall not be impunely shed.

There is not a drop of blood thus spilt vpon the earth, but swels like an Ocean; and nothing can drie it vp, till it be reuenged. The most excellent of Gods creatures on earth, the beautie, the extract, the \* abstract, or abridgement of the world, the glory of the workeman, the confluence of all honour that mortalitie can afford, and (what is aboue all the rest) the *Image* of the almightie God, with paine borne, with expence nurtured, must fall in a moment: and by whom? one sonne of *Adam* by another: the prouerbe is exiled, *homo homini Deus*, man is a God to man: nay, it is rare, saith the Philosopher, to finde a man to man: for want of vsing reason how many are beasts; and for not vsing it well, how many Devils? Heare the Law, ye lawlesse broode of *Cain*, that *slay a man in your anger: Blood for blood*. You thinke to scape with a Pardon, but there is no pardon of Earth can ease the bleeding conscience. *Let none kill Cain*, that so euery day kills himselfe. As in that great plague on Egypt, \* all the waters in their Ri- uers, Streames, Ponds, Poolés, Vessels were changed into blood; so shall it be in the conscience of the Murderer: his eyes shall behold no other colour but red, as if the ayre were of a sanguine dye: his visions in the night shall bee all blood;

\* *Microcosmos*  
est *Homo*.

\* *Exod 7.19.*

7 Heb. 12. 24.

his dreames sprinkling blood on his face ; all his thoughts shall flow with blood : If any *David* escapes the wounds of mans sword to his body, or Gods to his soule, let him thanke the blood of the crucified *I E S V S*, whose wounds must intercede for his, and procure a pardon. This is that *Blood*, which doth *μείτονα λέγειν*, y *speake better things*, and stint the ceaselesse cry of the *blood of Abell* : but all this to none, but those that bleed in soule for those sinnes.

2 Mumb. 35. 33

Purge the Land of this blood, ye *Magistrates*: 2 *For the Land cannot be cleansed of the blood that is shed therein, but by the blood of them that shed it.*

*They that in spilling blood, such pleasure haue;  
Let them not goe, but bleeding, to their graue.*

Purge it then, lest God in reuenge make his arrowes *drunke with blood*. Feare not to finde them, ye Iurors; lest whiles you saue a Murtherer, you expose, obiect, hazard your owne throates to his Sword. Heare this also, ye Phisitians, thinke it is the life of Man is questioned: the *Epigram* comes here to my minde:

Owen.

*Furtum non facies : Iurista scribitur hac lex,  
Hac, non Occides, pertinet ad Medicum.*

*Thou shalt not steale, the Lawyers square to right them.  
Thou shalt not kill, is the Phisitians Item.*

Adrian.

Sell not insufficient drugs ; nor pitch so high a price on your Ignorance. Let it not be true of you, that *peffimus morbus est Medicus*, the worst disease is the Phisitian. That Emperour found it true, by a mortall experience, that *Turba medicorum interfecit Regem*; Phisitians killed him. *Blood* is pretious, let it be preferred.

3 *Adulterie*



3. *Adulterie* knowes her place: a filthy water, yet in speciall account at this *Feast*. It may well be called a *stollen water*; for it robs man of that comfort which the sacred hand of heauen hath knit to him; vnrauels the bottome of that ioy which God hath wound vp for him; subornes a spurious seede to inherite his Lands; dampes his liuelihood, sets paleinesse on his cheeke, and impastures grieve in his heart. It is that speciall instance of wickednesse, whereby *Solomon* here expresth all the rest. The whorish woman calls the pleasures of a forbidden bed, *stollen waters*. Woe is to him, that is robbed, I meane, the bitter woe of a temporall discontent; which is an inseparable consequent of Christian affection wronged: but more woe to the Robber; who, besides the corporall strokes of *Heauens* angry hand in this life, shall feele the fearefull addition of an eternall woe in hell. <sup>a</sup> *Whore-mongers and adulterers God will iudge*. If a present punishment be suspended, the future shall neuer be dispended with. Our firmament hangs too full of these falling *Starres*; corrupt Meteors, wandring Planets, that onely glimmer in the night, when the *Sunne* of vigilancie is set. This cursed weede begins to grow almost as ranke in *England*, as in *Italy*: onely no *Authoritie* giues toleration to it: they are heere, *Aque surreptitia, waters of stealth*; but there, *Inuitant adaperta viros male limina spurcos*. The open doores inuite their entrance, whiles the law doth not onely winke but warrant. There is no hope to keepe out *Venus*, when *Drunkennesse* her Gentleman-Vsher, and Dice her olde company-keeper are let in. Many *Nightingales* haue sung sad lamentations, woe and ruine against these rapes and whoredomes; but the vn-cleane Sparrowes, cherping the voice of *Lust* on the house-tops, are suffered to haue nests in the roofe, when the good *Nightingale* is driuen to the Woods.

<sup>a</sup> Heb. 13. 4.  
Ier. 23. 10.

*Alea, vna  
Venus, &c.*

There are not wanting, by report, (and those no beggars) that iustifie this, and cleare it from sinne by arguments: strong wits, and those sublimed: the wittier, the wickeder. I will giue them a double answer, which no distinction shall euade. God hath charged, *Thou shalt not commit Adulterie*: Hazard thy selfe to dispute against and enervate Gods Prohibition, and try, if the second confute thee not; the blacke poison of thy owne conscience; which is set<sup>b</sup> on fire by *Lust* heere, and though it haue the fire of Hell added to it shall neuer be wasted. The Deuill was modest when he came to *Eue*, with, *præcipit Deus, &c.* Hath God charged you not to eate, &c? now bluntly, *Non præcipit Deus: God hath not concluded Adulterie a sinne. Inaudita oracula fundit.* Impudence in the highest degree, to giue God the lye; and except against the absolutenessse of his precept.

I intended breuitie in the broaching these *stollen waters*; the matter forceth mee to prolixitie against my will. *Lust* hath many friends in these dayes; many Promoters, whereby shee insinuates her selfe to the world. Among all, those in print doe most mischiefe. *Libri Sybaritici*, as the same sinne-guilty *Martiall* calls them; *Bookes of Epicurisme and Sensuality.* *Ouids amatorias* haue bright and trite couers, when the booke of *God* lyes in a dustie corner. The Deuill playes with vs, as *Hippomenes* with *Atalanta*, seeing vs earnest in our race to *Heauen*, throwes vs heere and there a *golden Ball*, an idle Pamphlet. If *Cleanthes* open his Shop, hee shall haue Customers: Many a Traueller there sets downe his staffe; though hee pulls off his eyes with *Ouids* dole: *Cur aliquid vidi, cur noxia lumina feci?* Why haue I so couetously beheld these vanities? *Paucis de Philosophiâ gustandum*, was the olde charge: let few drinke at the fountaine of Philosophy: but we are drunk with that,

all

b I Cor. 7.9.

Gen. 3.1.

Metam. 10.

Trist. 2.

Gell. lib. 3.

all Philosophy condemned. The Stationer dares hardly venture such cost on a good *Sermon*, as for an Idle Play: it will not sell so well: wicked dayes the whiles. Oh that they were all condemned to an *Ephesian* fire; that we might say, as *Alcibiades* of that *Athenian* heape of burning scrowles, *Numquam vidi ignem clariorem*: We neuer saw a clearer fire.

Act. 19.

4. Theeuerie needes no more then the name, to proue it a *Water of Stealth*: This robbes man of his goods; those temporall things, whereof God hath made him a proprietarie: A sinne which Vsurers and Money-mongers doe bitterly raile at: They that are of no religion, yet plead religion hard against Theeves: They can lay the law to them, that haue no conscience themselues: They rob a Countrey, yet thinke themselues honest men; and would hang a poore petty robber for fortie pence. Let him answere them in the *Satyre*.

*O maior tandem parcas in sane minori.*

As no theft can scape condemnation, so yet different degrees shall be punished with different torments. Extortion, vsury, fraud, iniustice, are not lesse thefts, because lesse manifest. *Antiochus* could make a black horse which he had stollen, seeme white, and a white blacke; so these Theeves haue trickes to make *euill good, and good euill*: especially *tacente lege*, so long as the law holds her peace. But as the other escape not the Gallowes, so one day, *Dabit Deus his quoq; funem*; God will giue these also condigne punishment. They say, that the dung of the Blacke-bird falling on the Oake, turnes into slime; of that slime is made Birdlime; of that Birdlime is the Birde her-selfe snared. So these graund Theeves twine a cord of three strings, Iniurie, Vsurie, Fraud;

Esa. 5. 20.

Couetous-



Couetousnesse twists them iuto a rope, the Deuil makes the noose, and of this cord they are strangled: *A three-fold Cable is not easily broken.* Whiles they steale from others the interest, they rob themselues of the principall, their soules. They please the world with their baites, ready money, but there is a hooke vnder the baite.

*Mart. Epig.*

*Munera magna quidem misit, sed misit in hamo:  
Sic piscatorem piscis amare potest.*

*Æn. Sylu.*

I haue reade of an *Athenian*, such another Fisher; that he had in an apparition a net giuen him, to catch whole Cities in; but for all that, hee died a beggar: These Theeues haue such nets to catch whole Townes, Commons, Churches, Steeples and all, but in the end the net breakes, and the Fisher topples into the deepe, whence he neuer comes out againe: for these Swine so roote into the earth, till they eate themselues into hell.

I do not spare with conniueance the Iunior Theeues, because I bring their Fathers to the barre first. He that shall with a violent or subtile hand, *Lyon-like* or *Foxe-like*, take away that, which God hath made mine; endangers at once his body to the worlds, his soule to heauens sword of *Iustice*: and shall passe from a temporall *Barre*, to the Tribunall *Iudgement* of *Christ*. Let not misconstruction heare me: there are more of these, dye honest men, then of *Vsurers*: for one *Vsurers* repentance, I will produce you tenne executed Theeues. Onely here it is, the great *Theeues* agree one with another; *Claw me, and I will claw thee*: Winke at mine, and I will not see thy faults: They tune like Bells, and want but hanging. For these Theeues, I might indeede be silent and spare my breath, to the conuersion of more hopefull sinners: but we must free our consciences from the guiltinesse of not reprobuing; least they curse

curse vs on their Death-beds, as that Vsurer made his will; wherein hee bequeathed his soule to the Deuill for extorting, his Wife for inducing, his Deacon for enduring, or not reprobuing. Though euery Vsurer makes account to walke to hell, (yet since both hell and heauen be equally set to his choyse, why should he chuse the worst way?) let not his Minister, for silence, beare him company.

Well; the *Thiefe* knowes his doome, a double banishment, out of the Territories of earth, out of the confines of heauen: therefore *let him that hath stolen steale no more?* Repentance shall bee sure of mercie. And let not the great *Thiefe* thinke to scape: as hee is a Gallimaufrey of all sinnes, so he shall haue a *Rendevous* of all punishments. His house is the Devils *Tauerne*; the guests haue sweet wine, but a sharpe reckoning. The Devils *Fence-schoole*, as the stabbings, woundings, hackings, rackings which torture the Commonwealth, are there experimentally taught. The Devils *Brothell-house*, where the Vsurer is the Bawde, and his money's the Harlots: (onely they differ from Harlots in their pregnancie and teeming, for they lay like Pigeons euery moneth:) marry because the Deuill is *Land-lord*, his rent eates out all their gaines.

5. *Slaunder* is a water in great request: euery guest of the Deuill is continually sipping of this Viall. It robs man of his *good name*, which is aboue *all riches*. There be some thinke to scape this censure: though they speake euils of others, yet true euils: but <sup>a</sup> *Cham* is cursed for declaring his Fathers nakednesse, though true. These are like vultures, *ad male olentia feruntur*; They passe ouer Meadows and flowers to fall vpon carions: like Flyes, they leape ouer all a mans good parts and vertues, to light vpon his sores. If *Noah* had not been once drunke, *Cham* had lost his sport. There

Ephes. 4. 28.

Prou. 22. 1.

<sup>a</sup> Gen. 9. 22. 25.

<sup>b</sup> 1 Sam. 23. 19.

<sup>c</sup> 1 Sam. 22. 9.

<sup>d</sup> Iosh. 2. 5.

Iero.

are many of these <sup>b</sup> *Ziphims*, that to currie fauour with *Saul*, betray *Dauid*: but in my opinion, <sup>c</sup> *Doegs* truth was worse then <sup>d</sup> *Rahabs* lye. A mans good name is deere. *Pleriq; famam, qui non conscientiam verentur.* Manie stand vpon their credite, that neglect their conscience. *Vilium est hominum alios vilēs facere, et qui suo merito placere non possunt, placere velle aliorum comparatione.* It is the part of vile men to vilefie others, and to climbe vp to immerited praise, by the staires of anothers disgrace. This is no new dish at some *Novelists* table; to make a mans discredite, as sawce to their meate: they will tolse you the maligned's reputation, with the rackets of reproach from one to another, and neuer bandie it away, till they haue supped. If they want matter, Iealousie is fewell enough: it is crime enough for a *Formalist*, (so they terme him) that hee is but suspected guilty. But the *Matrone* of the Cloyster would neuer haue sought the *Nunne* in the Vault, if shee had not beene there her selfe. It was *Publius Claudius* his best pollicie, least *Cicero* should accuse him iustly of *Sacriledge*, to step in first and tell the *Senate*, that *Tullie* profaned all religion in his house. Thus he that hath most corrupt lungs, soonest complains of the vnshourie breath of others.

The *Calumniator* is a wretched Thiefe, and robs man of the best thing he hath: if it be a true Maxime, that the efficacie of the Agent is in the apt disposition of the Patient; whiles thou depriuest man of his credit, thou takest from him all power to doe good. The slanderer wounds three at one blow; *Vno ictu, vno nictu*. 1. The receiuer; in poisoning his heart with an vncharitable conceite. 2. The reputation of the slandered: for a mans name is like a glasse, if it bee once crack'd, it is soone broken: euery Brier is readie to snatch at the torne garment. 3. The worst blow lights

on



on his owne soule : for the Arrow will rebound : *Male-dixit sibi*. The slandered scapes best : *For God shall bring forth his righteousness as the light, &c.*

*Psal. 37. 6.*

These are those Hogges in a Garden, which roote vp the flowers of a mans good parts. But if there were no receiuer, there would be no Thiefe : men would not so burden themselues with the coales of *contumely*, if they had no where to vnlode them. It were well for *Mephibosheth*, that *Ziba* dwelt a good way from Court. If *Saul* were deafe, or *Doeg* dumbe ; no matter which : for these are two Whelpes of that Littour, that must goe to hell : one hath the Deuill in his eares, the other in his tongue. It is a good generall rule of Saint Bernard to gouerne our tongues by. *Sint verba tua rara, vera, ponderosa* : *rara, contra multiloquium* ; *vera, contra falsiloquium* ; *ponderosa, contra vaniloquium*. Let thy words bee few, true, substantiall : many words, false words, vaine words, become not a Christians lips. Inuectiues against other men are euer euill, but then worse, when they be false : a man may sinne, euen in speaking the truth, when iust circumstances forbid it ; but hee cannot but sinne in lying ; and there is no circumstance can cleare him. *Cor lingue foederat nature sanctio, veluti in quodam certo connubio : ergo cum dissonent cor et locutio, sermo concipitur in adulterio*. Nature hath knit the heart and the tongue together in the bands of marriage ; that which the tongue brings forth, without (or contrary to) the heart, is the birth of adulterie. Speake then *the truth from thy heart*, but wrong not thy brother with a needlesse truth. Thus *Calumnies* are *stollen waters* ! Beware then you *Diaboli, accusers of your Brethren*, Dogges with arrowes in your thighes, that are troubled with sore mouthes, and Cankers in your teeth, you drinke *stollen waters*, and minister them to others also ; both Physitian & Patient shall die for it.

*Ber.*

6. The last Viall of this *Course* is *Flatterie*, a water taken out of *Narcissus* Well; whereof, when great men drinke plentifully, they grow madde in their owne admiration: and when *Selfe-loue* hath once befooled the brames, the Deuill himselfe would not wish the traine of consequent sinnes longer. This is a terrible enchantment, that robs men with delight: that counts simplicity a silly thing, and will sweare to a falshood to please a *Fœlix*. This man out-runnes the Deuill: he is the *Father of lyes*, yet we neuer read, that he swore to a lye: for he that sweares, acknowledgeth the *Being* that he sweares by, greater then himselfe; which the Deuill scornes to doe. The *Flatterer* in auouching a lye, and swearing to it, hath a trickes beyond the Deuill. The superlatiue titles of these men, cause others to ouer-value themselues. Pride deriues her encouragement from the *Flatterers* artificiall commendations. Thou art farre in debt, and fearest arrests; hee that should come and tell thee, thou art rich, able to purchase, swimdest in a full and flowing streame, thou giuest no credite to him, though hee would giue too much credite to thee. Thy soules state is more beggarly, broken, bankerout of grace, and runne in arrerages with God, yet the *Flatterer* praiseth the riches of thy vertues, and thou beleueest him. It is a fearefull and fanaticall blindness for a man to carie his eyes in a boxe, like *Plutarches lamia*, and onely looke into himselfe by the eyes of his *Parasites*: as if he desired to reade the Catalogue of his owne good parts, through the spectacles of *Flatterie*; which makes the least letter of a great shew, and sometimes a Cipher to be mistaken for a figure. The *Sycophants* language is a false glasse, and represents thy conscience white, when thou mayst change beautie with the *Moore*; and loose not by the bargain. Let *Herode* be as hollow as a kexe; and

Reu. 3. 17.

as light as Ayre, yet weighed in his *Parasites* ballance, hee shall poysse with solid Vertue, nay, with God himselfe.

Oh, for some golden *Statute* against these *Aristophanes Fawners*, and *Herodian Picke-thankes*, that cry, *eu, eu*, and *Vox Dei*, like the Churchwardens Bills, *Omnia bene*, euery thing is as it should be, when *all the foundations of the earth are out of course*. These Italianate Apes, and French Parrats, that can spinne themselves silken sutes (*ex assentando*) on the voluble wheelles of their pleasing tongues. Oh that wee could thinke, when these beasts play and skippe about their wont, that there is some tempest a comming. The *Flatterer* is a delightfull Coosenage, smooth periuirie, rumours friend, Consciences aduersarie, Honesties murderer. Hee allures to Vice vinken'd; colours Vice perpetrated: the horriblest sinne is but an error in his verdict. He can <sup>f</sup> *Blesse and Curse with one mouth*; *Laugh and Cry* with one looke; <sup>g</sup> *Kisse and Betray* with one signe. *Bion* compares him to a *Beast*: *Plato* to a *Witch*; all to a *Theefe*; some to a *Devill*. <sup>h</sup> *Plus nocet lingua adulatoris, quam manus persecutoris*. There is no Foe to the *Flatterer*. The Gramarians fitly: *Mobile cum fixo*: like the *Adiectiue*, he varies case and gender with his *Substantiue*. A *Cameleon*! *tetigit quoscunq; colores*, to all colours; except Red and White, saith *Plinie*: Red signifying *Modestie*, White *Innocencie*.

*Natio gomada est: rides? maiore cachinno concutitur, &c.*

If thou sayest, it is hote, hee wipes his forehead: if colde, he quakes of an Ague. As in the *Delphicke Oracle*, *Pythias* did neuer prophecie, but when shee was set on a Treuit, and the winde blew intelligence into her:

<sup>f</sup> *Iam. 3.*

<sup>g</sup> *Luke 22.48.*

<sup>h</sup> *August. in Psal. 66.*

*Metam.*

*Iuuen. Sat. 3.*



So this Devils prophet is dumbe, till you set him on the Tripode of *Ease*, *Credit*, *Gain*e, and stroke him on the head like a Spaniell, and then hee will licke your hand, and fill your eares with the Oracles of Hell. Hee is *sibi natus*, *multis notus*, *omnibus nocuus*: *Mundi notus*, *Inferninixus*. Hee is borne to himselfe, knowne to many, hurtfull to all: the worlds Bastard, Hels true-borne Childe. *Patitur dum potitur*. Hee suffers much, that he may put vp somewhat, when hee speakes of the absent, hee knowes no case but the accusatiue: loues none (from his *Patron*) but the datiu. *Hic laudes numerat, dum ille laudes munerat*. Hee will multiply thy praises, if thou wilt diuide to him thy goods. There is a monstrous fable in the *Alcoran*, that the *Earth* is placed vpon the sharpe end of an Oxes horne; the weakenesse whereof is the cause of Earthquakes: but hee that fixeth his estate on a *Flatterers* sharpe tongue, will put an Earthquake into it, and soone runne to ruine. Our Chronicles report of *Canutus*, that when his *Flatterers* stiled him *Ruler of Sea and Land*, he commaunded his chaire of Estate to bee brought to the Sea-side: and when the waues beat on him, he cryed, *I commaund you to returne*: the sturde waters, (scornefull of such a controll, as the Devils were of the sons of *Scena*, *Iesus wee know*, *but who are yee?* God wee know, calming floods, quieting the windes, but who art thou?) beat on him more furiously: then, loe saith *Canutus*, what a goodly God I am; and behold my commaund; conuincing his flatterers. Oh that some strong West-winde would ridde our Land of these  
 \* Locusts.

The last sort of *Vials* serued in at this *Course*, are *Stollen waters*, which immediately robbe our selues. The Deuill findes vs cheare at our owne cost, and with cates stollen from our owne possessions, hee  
 makes

*Alcor. lib. 4.*

*i Acts 19. 15.*

\* *Exod. 10. 19.*

makes vs a bounteous feast. Truth is, euery Cup of sinne wee drinke of, is a *water*, that (at least indirectly) robs our selues: neither can wee feede on Atheisme, Heresie, Sacriledge, Murder, Adulterie; but we rifle our soules of grace, our Consciencences of peace: for the *Devils Banquet* neuer makes a man the fatter for his feeding: the guests, the more they eate, the more leane and meager they looke: their strength goes away with their repast, as if they fed on nothing but Sauce; and all their sweet delicacies in taste were but fretting in digestion; (like Vinegar, Oliues, or Pulse) neither doth batten & cheerish, because it wants a blessing vnto it. Onely it gets them a stomach: the more hartily they feed on sinne, the greater appetite they haue to it. Though custome of sinne hath brought them *past feeling*, and they haue long since made a *deed of gift of themselves* into the hands of *licentiousnesse*, yet behold in them still an eager prosecution of sinne, *euē with greedinesse*. Though *mischiefe* was the last thing they did when they went to bed; nay the onely action of their bed, yet they rise earely, so soone as the *morning is light to practise it*. They may be sicke of sins incurable surfet, yet feele themselves hungry still; that the *Cup* of their wickednesse may be filled to the brim; and so receiue a portion and proportion of torment accordingly. Thus as the *gyronagi equi, molam trahentes, multum ambulant, parum promouent*; the Mil-turning-horse, coniuered into his Circle, moues much, but remoues little: or as the Poet of *Ixion. Volutur Ixion, qui se sequiturq; fegitq;*: So, the more these guests eat, the more vn-satisfied they rise vp: *Ye shall eat, and not be satisfied: ye shall drinke, & not be filled*, as he, that dreameth of good cheare, but awakes with an hungry soule. All the delights of sinne put not the least drop of good blood into the vaines, nor blesse the heart with the smallest addition of content.

They

Ephes. 4. 19.

Micah. 2. 2.

Micah. 6. 14.  
Hagge. 1. 6.

They browse like Beastes on these sweet boughes, but they looke thinne after it, as if they had deuoured their owne bowels.

1. The first *Viall* of this nature is *Pride*: a *stollen water* indeed, but deriued from thine owne Fountaine. It may strike God, offend thy Brother, but it doth immediately robbe thy selfe. The decoration of the body is the deuoration of the substance: the backe weares the siluer, that would doe better in the Purse. *Armenta vertuntur in ornamenta*: the grounds are vnstocked, to make the backe glister. *Adam* and *Eue* had *Coates* of Beasts *skinner*; but now many beastes, flesh, skinner and all, will scarce furnish a prodigall younger sonne of *Adam* with a sute. And, as many sell their tame beastes in the Countrey, to enrich their wilde \*beasts in the Citie; so you haue others, that to reuell at a Christmas, will rauell out their Patrimoines. *Pride* and good husbandrie are neither Kith nor Kin: but *Iaball* and *Inball* are brethren: *Iaball*, that dwelt in Tents, and tended the Heards, had *Inball* to his brother, who was the father of Musicke: to shew, that *Iaball* and *Inball*, frugalitie and Musicke, good Husbandry and Content are brothers, and dwell together. But *Pride* and *Opulencie* may kilse in the Morning, as a married couple; but will be diuorced before Sun-set. They whose Fathers could sit and tell their Michaelmasse-hundreths, haue brought *December* on their estates, by wearing *May* on their backs all the yeere.

This is the plague and clogge of the *Fashion*, that it is neuer vnhamperd of *Debets*. *Pride* begins with *Habeo*, ends with *Debeo*; and sometimes makes good euery sillable *gradatim*. *Debeo*, I owe more then I am worth. *Beo*, I bleisse my creditors; or rather, bleisse my selfe from my Creditors. *Eo*, I betake me to my heeles. Thus *England* was honoured with them whiles they were

Gen. 3. 21.

\* Harlots.

Gen. 4. 20. 21.



were Gallants, *Germany* or *Rome* must take them, and keepe them being beggars. Oh that men would breake their fasts with frugalitie, that they might neuer suppe vvith want. What folly is it to begin with *Plaudite*, *Who doth not marke my brauerie*? and end with *Plangite*, *Good Passenger a Penny*. Oh that they could from the high promontorie of their rich estates foresee how neere *Pride* and *Riot* dwell to the *Spittle-house*! not that but God alloweth both<sup>a</sup> garments for necessitie, and<sup>b</sup> ornaments for comlinelle, according to thy degree: but such must not weare Silkes, that are not able to buy Cloath. Many women are (*propter venustatem inuenuste*, saith *Chrysostome*,) so fine, that they are the worse againe. Fashions farre fetcht, and deere bought, fill the eye with content, but emptie the purse. Christs reproofe to the *Jewes* may fitly be turned on vs: <sup>c</sup>*Why doe ye kill the Prophets, and build vp their Tombes*? Why doe yee kill your soules with sinnes, and garnish your bodies with braueries? the Maid is finer then the Mistressse, which Saint *Ierome* saith, would make a man laugh, a Christian weepe to see. *Hagar* is tricked vp, and *Sara* put into rags: the soule goes euery day in her worky-day clothes, vnlighted with graces, whiles the body keepes perpetual holy day in gainesse. The house of *Saul* is set vp, the *Flesh* is graced: the house of *Dauid* is persecuted and kept downe, the *Spirit* is neglected.

I know, that *Pride* is neuer without her owne paine, though shee will not feele it: be her garments what they will, yet she will neuer be too hot, nor too colde. There is no time to pray, read, heare, meditate; all goes away in trimming. There is so much rigging about the Ship, that as *Ouid* wittily, *pars minima est ipsa puella sui*: A woman for the most part is the least part of her selfe. *Femina culta nimis, famina casta minus*: too

L

gawdie

<sup>a</sup> Gen. 3. 21.

<sup>b</sup> Esther 6. 11.

*Chrys.*

<sup>c</sup> Luke 11. 47.

*Ier.*

*Sphy.*

<sup>a</sup> Esa. 61. 10.<sup>b</sup> Reuel. 7. 9.<sup>c</sup> Rom. 13. 14.<sup>d</sup> Psal. 73. 6.

gawdie brauerie, argues too slender chastitie. <sup>a</sup> *The garment of saluation* is slighted: and the <sup>b</sup> *long white robe of glory* scorned: the <sup>c</sup> *Lord Iesus Christ*, a garment not the worse, but the better for wearing, is throwne by; and the ridiculous <sup>d</sup> *chaine of Pride*, is put on: but *ornamentum est, quod ornat; ornat, quod honestiorem facit*: That alone doth beautifie, vvhich doth beatifie, or make the soule happie: no ornament doth so grace vs, as that vvec are *gratious*. Thus the substance is emptied for a shew; and many robbe themselves of all they haue, to put a good suite on their backes.

2. The next Cup of these *stollen waters* is *Epicurisme*: a *water*, which whiles we sup of, vve sucke our selues. A sinne, that vvhiles men commit it, it commits them, either to the high-way or the Hedges: and from thence either by a *Writ*, or a *Warrant*, an *Arrest*, or a *Mittimus*, to the prison. Solomon saith, *Hee shall not be rich*. The Gut is a Gulfe, that vvill easily swallow all his commings in. *Meat* should be (as wise *Agur* praised) *food conuenient for thee*, or as the Hebrew phrase is, *the food of thy allowance*. This dish, is to feed on all dishes, that may please the appetite, 'or rather may delight surfet; for appetite dares not lodge in an *Epicures* house. This Sinne is *instar omnium*; like the Feast it selfe: saue, that the Glutton feedes on Gods good creatures corporally; but on Sathans mysticall boord is set nothing but what is originally euill, and absolutely banefull. So that here, Gluttony that feeds on all Dishes, is but a priuate Dish it selfe; and though perhaps for the extent and largeness it takes vp the greater roome, yet for the number it is but one.

It is most rancke *Idolatrie*, sayes *Paul*; and so neere to Atheisme, vvith a *no-God*: that it makes a carnall God. *In mea patria Deus venter*: as profound, and profane, as the *Babylonians* sacrifice: they to their

*Bell,*

Prou. 30. 8.

Phil. 3. 19.

Jerom.

*Bell*, these to their *Belly*. Perhaps, you will say, they are more kinde to themselves: not a whit; for they vvrappe vp death in their full morsels, and swallow it as Pilles in the Pappe of delicatie. They ouerthrow nature, vvith that should preferue it, as the Earth, that is too rancke, marres the Corne. They make short vvorke vvith their estates, and not long vvith their liues; as if they knew that if they liued long, they must bee beggars: therefore at once they make haste to spend their liuings, and ende their liues. Full Suppers, midde-night Reuels, Morning Lunkers, giue them no time to blow, but adde new to their indigested surfers. They are the Devils crammed Fowles, like *Aesops* Henne, too fat to lay; to produce the fruites of any goodnesse. They doe not (*dispend*, but *dissipare bona Domini*) wisely dispende, but blindly scatter the gifts of GOD: They pray not so much for *daily Bread*, as for daintie Bread; and thinke God wrongs them, if they may not (*Dines-like*) fare *diliciously euery day*. *Sense* is their Purueyour; *Appetite* their Steward: They place *Paradise* in their throates, and *Heauen* in their guts. Meane time, the state wastes, the soule pines, and though the flesh be puffed and blowne vp, the spirits languish; they loue not to liue in a Fenne, but to haue a Fenne in them.

It is not plague enough that GOD *witball sends leanness into their soules*, but their estates sincke, their liues fall away: they spinne a webbe out of their owne bowels: vvorse then the *αὐτοφάγοι*, *Men-eaters*, they are *αὐτοφάγοι*, *selfe-eaters*, they put a Pleurisie into their bloods; a Tabe and Consumption into their states, an Apoplexie into their soules, *the meat that perissheth not*, is fastidious to their palates; that they may feede on that, which feeds on them; and

Iohn 6.27.



so at once deuoure and be deuotured ; drinke of a cup that drinks vp them.

3. The third *Viall* is *Idlenesse* ; a filching *water* to : for it steales away our meanes both to get goods, and to be good : It is a rust to the Conscience, a theefe to the estate. The *Idle man* is the Deuils Cushion, where-vpon he sits, and takes his ease. He refuseth all works, as either thanklesse or dangerous. Thus charactered: he had rather freeze then fetch wood ; hee had rather steale then worke, and yet rather begge then take paines to steale ; and yet in many things rather want then begge. *Ignari sunt fures*, saith *Melancthon*: Sluggards are theeues : they robbe insensibly the Common-wealth, most sensibly themselues : *Pouertie comes on him as an armed man*. The Idlesbie is pouerties prisoner : if hee liue without a calling, pouertie hath a calling to arrest him. When the Cisterne of his patrinionie is emptied, and seemes to inuite his labour to replenish it ; hee flatters himselfe with enough still, and lookes for supply without paines. Necessitie must driue him to any worke, and what hee can not (*auferre*, he will *differre*) auoyd, hee will delay.

Euery get-nothing is a theefe, and lazinesse is a *stollen water* : if the Deuill can winne thee, to plye hard this liquour, hee knowes it will whet thy stomach to any vice. Faction, Theeuerie, Lust, Drunkenness, blood, with many Birds of this blackewing, offer themselues to the Idle minde, and strue to pre-ferre their seruice. Would you know, sayes the Poet, how *Aegistus* became an adulterer ? *In promptu causa est : desidiosus erat* : the cause is ealie, the answere ready : *hee was Idle*. Hee that might make his estate good by labour, by Idlenesse robbes it. This is a dangerous *water*, and full of vile effects : for when

*D. Hall, char.*

*Phil, Mel.*

*Prou. 24. 34.*

the lazie haue robbed themfelues, they fall aboard and robbe others. This is the Idle-mans best end, that as hee is a Thiefe, and liues a beast, so to dye a beggar.

4. The fourth Cup is *Ennie*: *Water* of a strange and vncouth taste. There is no pleasure in being drunke with this *stollen water*: for it frets and gnawes both in palates and entralls. There is no good rellish with it, either in tast or digestion. Onely it is like that *Acidula aqua*, that *Plinie* speakes of, which makes a man drunke sooner then wine. *Ennie* keepes a Register of Iniuries; and graues that in Marble which Charitie writes in the dust, Wrong. It cannot endure that any should be conferred with it, preferred to it.

*Nec quemquam iam ferre potest Caesarue priorem,  
Pompeiusue parem.*

*Cæsar* can brooke no *Greater*; *Pompey* no riual. *Iohn Baptist* was of another spirit: when he heard that the people had left him to follow *Cbrist*, he spake with the voice of content, *My ioy is fulfilled. He must encrease, and I must decrease. Inuidus non est idoneus auditor.* The enuious man is an incompetent hearer: his eares are not fit to his head. If hee heares good of another, hee frets that it is good: if ill, he is discontent that he may not iudge him for it. If wronged, hee cannot stay Gods leasure to quit him: he is straight, either a *Saul* or an *Esau*; by secret ambushes, or by open hostillitie, he must carue himselfe a satisfaction. No plaister will heale his pricked finger, but his heart-bloud that did it: if he might serue himselfe, he would take vnreasonable peny-worthes. S. *Augustine* would coole his heate. *Vis vindicari Christiane? Wilt thou be reuenged of thine aduersarie oh Christian? tarry a while: Nondum*

*Ioh. 3. 29.*

*Arist.*

*vindicatus est Christus* : Thy Lord and Sauour is not yet auenged of his enemies.

Malice is so madde, that it will not spare friend, to wreake vengeance on foes. So *Garnet* told the Powder-traitours ; that *some innocent might be destroyed with many nocent*, if the publicke good could not otherwise be perfected. His instance was, that in a Towne besieged, though some friends were there; yet no wrong nor offence, at aduantage to cut all their throates. Hence, if there had beene Papists in the Parliament-house, yet rather then loose so holy a massacre, they must haue flowne vp with others. Call you these *Saints*? *Tantane animis celestibus ira*? It was Gods reseruation in the olde Testament, for accursed *Sodome*, *Si decem iusti*, if tenne righteous persons be found there, &c. It was *Christs* suspension in the new, *Let the tares alone till Haruest*, least the *Wheate* be plucked up withall, *Theodosius* was taxed, that in *fontes una cum fontibus trucidasset*, that he had slaine the good with the guilty; and might not be suffred to enter into the Temple. In the Primitiue Church the *Bishops* staid procelle against the *Priscillian Heretikes*, *ne catholici cum illis perirent*, least some good Christians should perish with them. *Iehu* intending due destruction to the worshippers of *Baal*, made a speciall search, that none of the *Lords seruants were amongst them*. But malice is euer blinde, to see what sequell attends her courses. The *Enuious* man is content to loose one eye of his owne, so he may put out both his neighbours: nay, which is worse, hee will loose both his owne to put out one of his. The least trespass shall not passe without suite. The Deuill can send him on a very slight errand to Westminster-hall. Be the case neuer so broken, if the Lawyers wit can stitch it together, that it may hold to a *nisi prius*, it is enough. I may (with a little inuersion) reade his destinie from the *Poet*.

Gen. 18. 2.

Matth. 13. 29.

2 King. 10. 23.



*Hunc nec dira venena, nec hostius auferet ensis,  
Nec laterum dolor, aut tussis, vel tarda podagra:  
Garrulus hunc quando consumet.*

Let him not feare Domesticall poison, nor forraine sword, nor a stich in's sides, nor a Cough in's lungs, nor the Gowte in's ioynts : *Hunc proprius linor consumet.* Hee will fret himselfe to dust. His Pracordia are steeped in Vineger. *A sound heart is the life of the flesh :* but *Ennie is the rottennesse of the bones.* The Drunkard rots his flesh, the malicious his bones : Hee burnes vp his blood in the fornace of hatred.

*Prou. 14. 30.*

*Insanit ; cum aliena nequit, sua pectora rodit.*

*Madde, that his poyson will not others kill,  
He drinkes it off himselfe, himselfe to spill.*

*Ennie* is throwne like a ball of Wild-fire at anothers Barne ; rebounds and fires thine owne. The Swallow hauing crossed some Lands and Seas, returnes next Summer to her olde Chimney : the Arrow of malice shot farre off, turnes vpon his heart, that set it flying. Blesse your selues ; you know not whither you will be carried, if once you be horsed on the backe of the *Ennious man*. Forbeare then this water, as thou louest thy health, blood, life and peace.

*Matth. 13. 28.*

5. The fift *Cup* is *Drunkennesse* ; a *Viall* of the waters of *Stealth* : a liquid foode literally taken. For that, which *Ebrietie* sinnes withall, is *wine and strong drinke*. (*Ua fortibus ad potandum. Woe to them that are mightie to deuoure Drinke* ; and strong to carrie it away ; for their habillitie encourageth their more frequent sinnes.) But *Drunkennesse*, as it is a *Cup* of this seruice, is a speciall water of it selfe, at the *Devils Banket*.

*Esa. 5. 22.*

This

Prou. 23. 21.

This sinne is an horrible selfe-theft: God hath past his word against him. *The Drunkard and the Glutton shall come vnto pouertie, and Drowinesse shall cloath a man with ragges.* Hee that drinckes more in a day, then hee can earne in a vveeke, what will his gettings come to at the yeeres end? There is no remedie, hee must shake hands with beggerie, and welcome it into his companie. How many (in the compasse of our knowledge) haue thus robbed themselues; and beene worse enemies to their owne estates, then the most mischieuous Theeues! Theeues cannot steale Land, vnlesse they be Westminster-hall Theeues, crafty contenders, that eate out a true title with a false euidence: but the Drunkard robs himselfe of his Lands: Now he dissolues an Acre, and then an Acre into the Pot; till hee hath ground all his ground at the Malt-querne; and runne all his Patrimonie through his throate. Thus hee makes himselfe the liuing tombe, of his fore-fathers, of his posteritie: hee needes not trouble his sicke minde with a Will, nor distrust the fidelitie of Executours; he drownes all his substance at the Ale-fat; and though he deuoures much, is the leaner euery way. Drunkenesse is *regius morbus*, a costly sinne. It is like Gunpowder, many a man is blowne vp by it. He throwes his house so long out at windowes, till at last his house throwes him out at dores. This is the Tiplers progresse: from luxurie to beggerie; from beggerie to theeuerie: from the Tauerne to Tyburne, from the Alehouse to the Gallows.

D. Boys. Postil.

6. The last Viall of these selfe-stolne waters, is *Conetousnesse*: a dish of drinke at the *Devils Banquet*, which more come for, then for all the rest. The couetous is a cruell Thiefe to himselfe, worse then the Deuill: for the Deuill would giue much for a soule; how much would hee giue for himselfe? The *Conetous* man loues money

money better then his owne soule? This mercenarie Souldier is fit for any office in the Déuils Campe. There is no sinne so vgly, so hideous, but sent to the *Couetous* mans dore in a golden vizour, it shall haue entertainment. This *Sinne* is like a great Beast, which violently breaking vpon Gods free-hold, makes a gappe wide enough for the whole Heard to follow. *Frustrur mundo, utitur Deo.* The Couetous possesseth the world, and makes vse of God: but if a man cannot serue God and *Mammon*, he can much lesse serue *Mammon* and God: God scornes to be set after the world. He heauens himselfe on earth, & for a litle pelfe couens himselfe of blisse. He steales *quiet* from his owne bones, *peace* from his conscience, *grace* from his soule! Is, not this a Thiefe?

How much of fame, libertie, peace, conscience is laid out to purchase gold? some for loue of it would plucke downe Heauen, and empty it of a Deitie: others to ouertake it, runne quicke to Hell. And they, that seeke it, finde it: for if a man will sell Heauen for pelfe, he shall not faile of his purchase. Hence *Mammon* is the God of no beggars; but Merchants and Gentles, and Cormorants, and Vsurers, and Chuffes. The *Idols of the Heathen were siluer and gold*: It is but inuerting the sentence. Their Idols are *siluer* and *gold*, and siluer and gold are our Idols.

Many a wretched Father playes the Thiefe with himselfe, and starues his owne carkasse, to leaue wealth to his Babe. Hee liues on rootes, that his prodigall Heire may feede on Pheasants: he keepes the Chimney corner, that his Heire may frequent Ordinaries: hee drinks water, that his Heire may drinke wine, and that to drunkennesse. Though hee be richer then *Diuies*, he liues like an Alchymist. Miserable Fathers make wretched Sonnes: none often haue more vndone them, then they that haue done most for them. They

M

make



Prou. 12.

make heritages, but God makes Heires: the children of ſuch Churles ſeldome roſt what their Fathers *ropke in hunting*. Now what Thiefe can more ſpoile another, then ſuch a man doth himſelfe? he cannot find in his heart, to put a good morſell into his belly. He dares not eate an Egge, leaſt he ſhould looſe a Chicken. A poore Beggar is in better eſtate then a rich Miſer: hee wants many things; but this wants all things. *Corpus extenuat, vt lucrum extendat*: He wrinkles and contracts his bodie, that hee may enlarge and replenish his purſe: hee pincheth his carkaffe, to ſtuffe his Capcaſe. No maru-  
 uell, if that he heare not the moanes of the poore, when he is deaſe to the complaints of his owne belly. Where-  
 as, *he that laboureth, laboureth for himſelfe, for his mouth craueth it of him*. It is the voice not only of Gods ſpirit, that ſo it ſhould be, nor of reaſon onely, that ſo it muſt be, but euen of nature, that ſo it is; vnleſſe in ſuch vn-  
 reaſonable beaſts as the *Conetous*; or rather (worſe then beaſts, for they ſerue the neceſſity of nature) vnnaturall wretches: Dreſſing, like Cookes, much good meat, and not vouchſaſing to lick their owne fingers. *There is an euill*, ſaith Solomon, *under the Sun*; and ſuch an euill, that the Sun can ſcarſe ſee a worſe: *A man, to whom God hath giuen riches*, and that ſo abundantly, *that he wanteth nothing of all that his ſoule can deſire, yet God giueth him not the power to eate thereof, but a ſtranger eateth it. This is vanitie and an euill diſeaſe*. A Diſeaſe it is, and fitly cal-  
 led the Dropſie.

Prou. 16. 26.

Eccleſ. 6. 1. 2.

Thus the *Conetous* man pines in plenty, like *Tantalus*, vp to the chinne in water, yet thirſty. He that hath no power to take part of Gods bleſſings, which he kee-  
 perh; playes the Thiefe finely, and robs himſelfe: His extortion hath erſt ſtolne from others; and now hee playes rob-thiefe, and ſteales from himſelfe. They ſay, the rule of charity ſhould be fetch'd from home. He  
 that

that is miserable to himselfe, will neuer be liberall to others; he that pines himselfe, God blesse me from begging at his dore. It is miserable liuing at this mans finding: for like a *Chimist*, he turnes euery thing into siluer, what he should weare, and what he should eate; and so robs both backe and belly of warmth, of sustenance. All, to coniure a little money into the circle of his Purse; which he will doe, though he fetch Spels from the Deuill to doe it: yet keepes it onely to looke on, not to vse. *Nemini bonus, sibi pessimus*. As he is good to none; so (let it be his plague) hee is worst to himselfe. He is euer in debt to his belly: the purest mettall is for his Coffer; the coursest meate is good enough for his stomach. He doth so crosse the vanity of Pride, which esteemeth the dearest things the best; that hee thinkes nothing sweet, but what is cheape. If euer he satisfie his complayning stomach with a good morsell, it shall be from his neighbours Trencher.

Senec.

He hath not so much idle time, as to sleepe; but either he dreameth of his gold, or riseth to see if the dores be fast. So *Claudian* (amongst others) describes the *Couetous* dreame. *Et vigil elapsas querit auarus opes*. He seekes that in his sleepe, which he could not finde waking. The *Couetous* giue better eare to the *Priests* of *Ianus*, then to the *Apostles* of *Iesus*: *Querenda pecunia primum est*: First seeke money, hath thrust out (*Querite primum regnum Dei*) First seeke the Kingdome of God. They wil heare vs willingly, if our *Text* be *Commodity*, and our *Sermon* *Policie*. A *Bill*, that containes the sale of a Lordship, or the newes of a Mortgage, or the offer of good security for ten in the hundred, is more heeded, then a booke on the Stationers shop, with the way to heauen, for the Title. Neither let vs (as is said) iudge him onely to drinke of this water, that extorts from others; but euen him that pincheth himselfe. So *S. August.*

Lib. 3. Pref.

Hor.  
Matth. 6. 33.

Psal. 4. 6.

Plin.

*Non solum auarus est qui rapit aliena, sed qui cupide seruat sua.* He is not onely couetous; that raketh from others, but he also that taketh from himselfe. The niggards lookes to his entring guests, is like *Diana's Image* in *Chios*, which frowned with a lowring countenance on all that came into the Temple, but looked blithe, and smiled on them that departed. This is he that thinkes there are no such Angels as his golden ones; no such Paradise as in his Counting-house. Hee cares not to runne quicke to the Deuill of an errand, so gaine sends him, & payes him for his paines. He hath a short conscience, and a large damnation. He is a speciall guest at the *Deuils* boord; and neuer misseth his Ordinarie, which he affects the more, because hee payes nothing.

Mich. 2. 1.

The more hee deuoures, the hungrier hee is: a full supper of profit, giues him the more eager appetite to his morrowes breakfast. All he eates, is like Physicke to him; hee looks thinner after it. Hee takes great paines to goe to hell: whither since hee will goe, hee might doe it with more ease. He hath no heauen, neither present nor future; and hauing sold blisse for riches, as *Aesops* Dogge did the flesh for the shadow, behold, he looseth both. Other sinners for their damnation, haue somewhat, which they call delightfull: the Couetous man buies hell with hell; eternall, with present anguish. Thus he robs himselfe of all content; and when all is done, he's a man vndone, and pierced through with many sorrowes.

1 Tim. 6. 10.

We haue now ended the seruice of the *waters*; with the 1. *Prescription* of their *Beings, Waters*: and 2. The *description* of their *natures, Stollen*. The Vices, which vnder this smooth name the Deuill tempts his guests to surfet on, are to your hearing odious: I will step no further to fetch in application, then from the word, *Stollen*.

All *stollen* things are accountable for; the law of all Nations



Applic.

Nations hath prouided, that (*cuiq; suum*) every man may enioy his owne. God is a iust Iudge, a retributor of every man his owne. No theefe can scape 1. The apprehension of his Pursuiuants. 2. The apparance to his Sessions. 3. The penaltie of his sentence. He hath appointed a generall Assises, <sup>a</sup> a day, wherein he will iudge the world in righteousness, by that man, whom he hath ordained, &c. To which there is a necessitie of appearance. <sup>b</sup> For wee must all appeare before the Iudgement seat of Christ, that every one may receiue the things done in his bodie, &c. At which time (an account is not auoidable) <sup>c</sup> God shall bring every worke into Iudgement, with every secret thing, whither it be good or euill. What then will be the successe of these stolen waters? We carry out our robberies now vvithout question; wee inuade our brethren, we euade the Law: But behold, <sup>d</sup> at Euening-tide trouble, & before the Morning he is not. This is the portion of them that spoile vs, and the lot of them that rob vs.

<sup>a</sup> Acts 17.31.

<sup>b</sup> 2 Cor. 5.10.

<sup>c</sup> Eccles. 12.14.

<sup>d</sup> Esa. 17.14.

Felony is the Inditement, a rebellion against our Soueraignes Crowne and Dignitie. Ambitious theefes in the Court, Simoniack theeues in the Church, hollow-hearted theeues in the Citie, oppressing and men-eating theeues in the Country: all must be summoned, their debts summed, their doome sentenced. The impartiall conscience from the booke of their liues, shall giue in cleere euidence. There is no retaining of Counsell: no bribing for a partiall censure: no tricke of demure: no putting off and suspending the sentence: no euading the doome. The cursed generation of thefts are now easily borne, and borne out. Subtiltie can giue them the helpe of a conueyance, and money purchase a conniuece. But then alasse! what shall become of them, and of many soules for them? what shall become all the Traitours, gory Murtherers, impudent Atheists, secret Church-robbers, speckled Adulterers, rusty Sluggards, nasty drunkards, and all the defiled wretches

Reuel. 6. 16.

ches that haue sucked damnation from the breasts of blacke *Iniquitie*. An impenetrable *Indge*, an impleadable *Inditement*, an intolerable *anguish* shal ceaze vpon them. Mountaines of Sand were lighter, and millions of yeeres shorter then their torments.

Ephes. 4.

Oh thinke, thinke of this, ye *Sonnes* of rapine, that with *greedinesse* deuoure these *stollen waters*. You can not robbe God of his glory, man of his comforts, your selues of your happinesse, but God, *Man*, your owne *Soules* shall cry against you. What thunder can now beat into you a feare of that, which then no power shall ease you of? why strue wee not, *Nineveh*-like, to make the message of our ouerthrow, the ouerthrow of the message? and so worke, that according to *Sampsons* Riddle, the *Destroyer may saue vs*? Wherefore are wee warned, but that weemight be armed? and made acquainted with Hell in the speculation, but that wee may preuent the horror of it in passion? Let me tell you, yee *theeues*, that sit at *Sathans* boord; there is a *theefe* shall *steale* on you, *steale* all from you, <sup>d</sup> *The day of the Lord will come as a Theefe in the Night, in the which the heauens shall passe away with a great noyse, &c.* κλέπτῃς, a *Theefe*, ἀπο τῆς κλέπτειν, to take away priuily, or by stealth: or, ἀπο τῆς καλύπτειν, of hiding or couering. *Fur a furuo, quia in obscuro venit*. A *theefe* as well for stealing on vs, as for stealing from vs. He comes in the darke, when no body sees, treads on wooll, that no body heares, watcheth an houre that nobody knowes.

<sup>d</sup> 2 Pet. 3. 13.

This *Theefe* shall *steale* on you, perhaps Banketting at this Feast of *Vanitie*: as the Flood came on the old World, vvhiles they <sup>c</sup> ate and dranke, and were merrie. <sup>f</sup> *Watch therefore*, for you know not what houre your Lord doth come. So *Chrysostome* on that place, from our Sauours comparison of the goodman of the house: non laderetur ille furto, si sciret venturum: vos scitis, paratiores,

<sup>c</sup> Luke 17. 27.<sup>f</sup> Matth. 24. 42.

Hos. 78.

*tiores esse debetis.* The theefe should not hurt him, if he knew of his comming: you know he wil come, prepare for his welcome. We are all housholders; our bodies are our houses; our soules our goods; our senses are the Doores and Windores, the Lockes are *Faith* and *Prayer*. The day of our doome will come as a theefe; let our Repentance watch, let it neuer sleepe, *lest we perish.* *Si præscrent homines, quando morituri sint, diligentiam super eam rem ostenderent.* If men foreknew the time of their death, they would shew carefulnesse in their preparation; how much more being ignorant? But alas! Ignorance *concouants with death*: and securitie *puts far away the euill day*, and causeth the seat of violence to come neere. When the Prophets of our *Israell* threaten Iudgements, you flatter your selues with the remotenesse. *† The vision that he seeth, is for many dayes to come, and he prophesyeth of the times that are farre off.* As if it concerned you not what ruine laid waste the Land, so peace might be in your dayes. (But there is *no peace*, sayth my God, to the wicked.) our Rose-buds are not vvithered, our daunces are not done: sleepe Conscience, lye still Repentance. Thus with the sentence of death instant, and in a prison of bondage to Satan present, saith S. *Augustine, Maximo gaudio debacchamur*: wee are drunken, we are franticke with pleasures. There may be other, there can be no greater madnesse.

Loe, the successe of these *stollen waters*. You heare their nature: time hath preuented their *sweetnesse*. God of his mercie, that hath giuen vs his *Word* to enforme our Iudgement, vouchsafe by his *Spirit* to reforme our consciences, that wee may conforme our liues to his holy precepts. For this let vs pray. &c.

*What here is good, to God ascribed be,  
What is infirme, belongs of right to me.*

F I N I S.

Chrys.

• Amos 6.3.

† Ezck. 12. 27.

§ Esa. 57. 21.

De confl. vit. & virtut.



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THE  
Breaking vp of the  
*Deuils Banquet.*

OR  
The Conclusion.

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BY  
THOMAS ADAMS, Preacher of Gods  
Word at *Willington* in *Bedford-shire*.

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ROM. 6.21.  
What fruit had ye then in those things, whereof you are now ashamed?  
For the end of those things is death.

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TERTVL. lib. ad Martyres.

*Pax nostra, bellum contra Satanam.*

To be at warre with the Deuill, is to be at peace with our owne Con-  
science.

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L O N D O N:  
Printed by *Thomas Snodham* for *Ralph Mab*, and are to be  
sold in *Paules* Church-yard, at the signe of the  
Grey-hound. 1614.

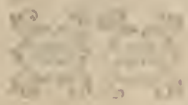
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THE  
Breaking up of the  
Year Books  
of  
The Court

BY  
Thomas Adams, Printer of Gods  
Word at Wellington in Hertfordshire.

It is hereby declared that the  
For the benefit of the public is done.

The Year Books of the  
For the benefit of the public is done.  
The Year Books of the Court  
For the benefit of the public is done.



Printed by Thomas Adams for W. & A. Adams and are to be  
found in every Church, at the sign of the  
Cross, and in every Shop, at the sign of the  
Cross.





TO THE RIGHT  
VERTVOVS AND VVOR-  
thy Sisters, the Lady Anne Gostwyke,  
and M<sup>rs</sup>. DIANA BOVVLES:  
sauiing Health.



That I haue clothed this  
SERMON in the Liurey  
of your Patronages, I  
might giue many reasons  
to satisfie others. But  
this one, to mee, is in  
stead of all, that you affect the Gospell:  
Not with the suddaine flashes of some ouer-  
hote dispositions, but with mature Discretion,  
and sound Obedience. I could not therefore  
suffer any thought of mine owne unworthi-  
nesse, to dissuade mee from presenting this  
poore labour to your hands; who haue so

## The Epistle Dedicatorie.

*fauourably accepted my weaker seruices. I owe you both a treble debt, of Loue, of Seruice, of Thankefulnesse. The former, the more I pay, the more still I owe. The second, I will be ready to pay, to the vttermost of my power; though short both of your deserts, and my owne desires. Of the last, I will strue to giue full paiment, and in that (if it be possible) to come out of your debts. Of all these, in this small Volume, I haue giuen you the earnest. As you would therefore, doe with an ill debtor, take it till more comes. It shall be the more current, if you will set thereon the seales of your acceptance. It is the latter end of a Feast: yet it may, perhaps, afford you some Christian delicate, to content your well affected spirits. It shall let you see the last seruice of Sinnes Banket; the harsh and vnpleasant closure of vauitie; the madnesse of this doating Age; the formall dislike and reall loue of many to this World, the euill works of some criticall, others hypocriticall dispositions, the ending, conclusion, and beginning confusion of the Deuils*

## The Epistle Dedicatorie.

*uils Guests. The more perfectly you shall  
hate sinne; the more constantly you shall hold  
your erst embraced vertues. And so in happy  
time worke out your owne saluations.  
God giue a succesfull blessing to your Christian  
Indeuours : which shall euer bee faithfully  
prayed for, by*

Your VVorships

*affectionately denoted*

THOMAS ADAMS.



Received of the Honble the Lords of the  
Treasury the sum of one hundred  
pounds for the use of the  
said Lord Treasurer in the  
year of our Lord one thousand  
seven hundred and

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# THE Breaking vp of the Deuils Banket.

*The third Sermon.*

PROVERB. 9. 17.

*Stollen waters are sweet, and Bread eaten in secret is pleasant.*



THE custome of sinne hath so benumbed the sense of it; and the delighted affections brought the conscience so fast a sleepe in it; that <sup>a</sup> he troubles Israel, who would waken Israel: and his speech is harsh Barbarisme, that speakes against the Deuils <sup>b</sup> Diana; the Idoll of Vice, which many worship. Our vnderstandings thinke well of Heauen, but our affections thinke better of Earth. Alexander after his great Conquests, wrote to the Gracian Senate, *Vt se deum facerent*, that they would accept him into the number of their  
Gods.

<sup>a</sup> 1 King. 18. 17

<sup>b</sup> Act. 19. 34.

Ælian, Var.  
hif. lib. 2. cap. 19

c Ion. 2. 8.

*Gods.* With a resolute consent, they denied it. At last a (right) Politician stood vp, and told them, that (*videndum est, ne dum cælum nimis custodirent, terram amitterent*) they should looke well to it; least whiles they were so religious for heauen, they lost their part of earth. Hence they made (though but a perfunctory and fashionable) decree. *Quoniam Alexander Deus esse vult, Deus esto.* Since *Alexander* will be a God, let him be one. God commends to vs his *heauenly graces*; Satan his *clyng vanities*. Our Iudgements must needs giue assent to God. But because his precepts goe against the graine of our affections; and the Deuill tels vs, that curiositie for the vncertaine ioyes of heauen, will lose vs the certaine pleasures of earth: we settle vpon the *Gracian* resolution, (though more seriously :) not to be so troubled for our soules, as to lose a moment of our carnall delights. This is the Devils assertion, in calling stollen waters *Sweet*: the truth whereof I am bold (though a little I disquiet your lusts) to examine. You haue heard the *prescription, Waters*: the *description, Stollen*.

d Ioh. 8. 44.

The *Ascription* of the quality (in it selfe) or effect (to others) of these *Waters*, if we may belecue *Temptation*, is *Sweet*. *Stollen waters are Sweet*. It is the speech of the d *Father of lies*, and therefore to carrie little credit with vs. *Sweet*? to none but those that are Lust-sicke; like them that are troubled with the greene-sicknesse; that thinke Chalke, and Salt, and Rubbish, sauourie. It is a strangely-affected soule, that can finde *Sweetnesse* in sinne. Sinne is the deprauation of goodnesse: the same that rottennesse in the Apple, sowrenesse in the Wine, putrefaction in the flesh, is sinne in the conscience. Can that be *sweet* which is the deprauing and depriuing of all *sweetnesse*? Let any subtilty of the Deuill declare this riddle. The *præ-existent priuations*  
were



were deformitie, confusion, darknesse. The position of their opposite perfections, was the expulsion of those foule contraries. Sinne comes like bleake and squalid Winter, and driues out these faire beauties: turnes the Sunne-shine to blacknesse; calmenesse to tempests; ripenesse to corruption; health to sicknesse; *sweetnesse* to bitternesse.

They desperately thrust themselues on the pikes of that threatned woe: *Esa. 5.* that dare say of <sup>e</sup> *bitter*, it is *sweet*; and consent to the Deuill in the pleasantnesse of his cheare; when the impartiall conscience knowes it is <sup>f</sup> *Gall and Wormewood*. Yet such is the strong Inchantment, whereby *Satan* hath wrought on their affections, that bloudinesse, lust, periurie, oppression, malice, pride, carrie with these *Guests* an opinion of *sweetnesse*. If froathie and reeling *Drunkennesse*, leane and racking *Couetousnesse*; meager and bloud-wasted *Ennie*, keene and rankling *Slander*, nastie and ill-shapen *Idlenesse*, smooth and faire-spoken *Flatterie*, bee comely? what is deformed; If these be *sweet*, there is no bitternesse. But though the Deuill be not <sup>g</sup> *an Angell of light*, yet he would be like one. Though hee neuer speakes *Truth*, yet he would often speake the <sup>h</sup> *colour of Truth*. Therefore let vs obserue, what fallaces and deceitfull arguments hee can produce, to make good this attribute; and put the probabilitie of *sweetnesse* into his *stollen waters*. For the Deuill would not be thought a *Dunce*; too weake to hold a Position, though it be neuer so absurd. *Stollen waters*, Iniquities are *sweet* to the wicked in three respects. 1. Because they are *stollen*. 2. Because they are cheape. 3. Because they giue delight, and perswaded content to the flesh.

1. *Stollen* or *foubidden*. Euen in this consists the approbation of their *sweetnesse*, that they come by *stealth*, and are compassed by dangerous & forbidden paines.

<sup>e</sup> *Esa. 5. 20.*

<sup>f</sup> *Ier. 9. 15.*

<sup>g</sup> *2 Cor. 11. 14*

<sup>h</sup> *Matth. 4. 6.*

Gen. 3. 6.

*Furta placent, etiam quod furta.* Theft delights, euen in that it is theft. The fruites of a wicked mans owne Orchard, are not so pleasant-tasted as his neighbours: neither doe they reſerue their due ſweetneſſe, if they be freely granted. But as the Prouerbe hath it: *Dulcia ſunt poma, cum abeſt cuſtos.* Apples are ſweet, when they are plucked in the Gardiners abſence. *Eue* liked no Apple in the Garden ſo vuell as the forbidden. *Antiochus* ſcornes Veniſon as baſe meate, if it bee not lured. It is an humour as genuine to our affections, as moiſture is inſeparable to our blouds, that, *nitimur in vetitum ſemper*; Wee runne madde after reſtrained Objects. Wee tread thoſe flowers vnder our diſdaineſfull feete, which mured from vs, we would breake through ſtone-walls to gather. The libertie of things brings them into contempt: neglect and Duſt-heapes lye on the acceſſible ſtayres. Difficultie is a ſpurre to contention, and there is nothing ſo baſe, as that which is eaſie and cheape. *Sol ſpectatorem, niſi cum deficit, non videt: nemo obſeruat Lunam niſi laborantem.* The two great lights of heauen, that rule in their courſes the day and night, are beholding to no eyes, for beholding them, but when they are eccliſped. We admire things leſſe wonderfull, becauſe more rare. If the Sunne ſhould riſe but once in our age, wee would turne *Persians*, and worſhip it.

Wines would bee leſſe ſet by, if our owne lands were full of Vineyards: Thoſe things that Nature hath hedged from vs; wee long and languish for; when *Manna* it ſelfe, becauſe it lies at our dores, is loathed. *Virtutem præſentem ferè in noſtris odimus; Sublatam ex oculis præſul querimus inuidi.* The more ſpreading good things are, the more thought vile: and (though againſt that olde and true\* rule) the commu-

nitie.

Nota.

\* Bonum, quo  
communius, eo  
melius.

nitie shall detract from the commoditie. It is the peruerseness of our natures, till sanctification hath put a new nature into vs, that Gods yoke is too heauie for our shoulders: we cannot draw in the geeres of obedience. We can trauell a whole day after our dogges; but if authoritie should charge vs to measure so many miles, how often would wee complaine of wearinesse? The Bird can sit out the day-measuring Sunne, see his rise and fall without irksomnesse, whiles shee is hatching her Egges; if her nest were a Cage, with what impatience would shee lament so long a bondage! So the Vsurer, though hee began his first bagge with the first houre, and pulls not off his hands or his eyes, till the eye of Heauen is ashamed of it, and denies further light, hee is not wearie: let him sit at Church two houres, the seate is vncasie, his bones ake, either a Cushion to fall a sleepe with, or he will bee gone. That *Christ* may iustly and fitly continue that his reproofe vpon such: *Can ye not watch with mee one houre?*

Matth. 11. 30.

Matth. 26. 40.

Thus the Commaund makes things burdensome, and Prohibition desirable. The wicked would not so eagerly catch at vanities, if God had not said, *nolite tangere*, touch them not. Rapine, Lust, Ebrietic, Sacriledge would sitte idle for want of customers, if Gods interdiction had not sette a *ne ingrediaris*, on their doores. <sup>a</sup> *Enter not. Rome*, (I know not how truly) bragges, (and let her <sup>b</sup> boast her sinne) that shee hath the fewer Adulterers, because shee sets vp the Stewes. It is reported, that *Italy* did neuer more abound with <sup>\*</sup> Students, then when *Julian* had shut vp the Schoole-doores, and turned Learning into exile. He had fellowes in that Empire of so contrarie dispositions; that some restrayned all things, some forbad nothing; and so made their times either tyrannous or

<sup>a</sup> Prou. 4. 14.

<sup>b</sup> Philip. 3. 19.

<sup>\*</sup> In the best learn.ng.



licentious; insomuch that it was a busie question in those times; whether of those Emperours were worse; one, that would let euery man doe as he list; and the other, that would suffer no man to doe as hee would. It is obserued of the Iewes, that whiles the Oracles of heauen were open, and Religion leaned on the shoulders of peace, they fell frequently to Idolatrie: but with the *Babylonian* bridle in their mouthes, they eagerly pursue it: their persecution for it, encreased their prosecution of it. So the blood of *Martyrs* seedes the *Church*; as if from their dead ashes sprung (*Phoenix*-like) many professours.

If troden Vertue grow so fast, like Camomill? how then doth restrained Vice thriue? sure this *Hydra* rather multiplies his heads, by the blowes of reproofe. Sure it is, that *ex malis moribus oriuntur plurima leges*. If men were not prone to infinite sinnes, a more sparing number of lawes would serue our turnes. And the more dangerous the law hath made the passage of Iniustice, the more frequently, feruently they loue to faile after it. What they quake to suffer, they tickle to doe; as if their Itch could not bee cured till the Law scratch them: so peruerse is their disposition, that onely coaction must force them to good, onely correction binde them from euill. Now, as it is shame, that necessitie should draw vs to that, whereunto our owne good should leade vs: so it is past shame to warre for that, which God hath charged vs to ware of. *Malum est, agere quod prohibetur, sed agere quia prohibetur, pessimum*. Hee that doth that which is forbidden, is euill; hee that doth it because it is forbidden, Deuill. But as the honest man, that hath somewhat to take to, is in most care to come out of debt; so hee that hath neither honestie nor lands, takes care onely to come into debt, and to be trusted.

Thus

Thus wee all long for restrained things, and doate on difficulties; but looke with an ouerly scorne; and winking neglect on granted faculties. *Pharaoh* is sicke of Gods plague: the peaceable dismission of *Israell* will cure him: hee sees his medicine: no, hee will be sicker yet; *Israell* shall not goe. Oh, that these, vvh<sup>o</sup> wrastle with God; would thinke that the more fiercely and firily they assault him, they are sure of the sorer fall. The harder the earthen vessell rusheth vpon the Brafen the more it is shiuered in pieces. But nothing doth giue the vngodly such content, as that they dangerously pull out of the iawes of difficultie. No Flowers haue so good a smell as the *Stollen*: no repast so sauoury as the cates of *Theft*.

Exod 8.

*Que venit ex tuto, minus est accepta voluptas.*

Ouid. de am. li. 3.

Facilitie and libertie onely takes off the edge of *Lust*; and what God doth restraine, man will not refraine. The Adulterer cares not for the chaste societie of a faire and louing wife; but the lusts of vncleannesse, which he steales with hazard, from anothers bed; are sweet in his opinion. *Ahabs* wholekingdome is despised in his thoughts, whiles he is sicke of *Nabaoths* Vineyard. Heare *Esau*, <sup>d</sup>*What is my Birth-right to mee, when I can not taste of those red pottage?* Oh the crosse-nesse of our refractary dispositions, that are therefore the more earnestly set vpon the *pro*, because God hath more clearely charged them with the *contra*: as if our naturall course was Crab-like to goe backward; and our delight was to be a second crosse to CHRIST, whereby though wee cannot crucifie his *Flesh*, yet wee oppose and oppugne his *Spirit*: as if *Cynically* we affected snarling, or like the Gyants, would trye our strengths with God.

c 1 King. 21. 4.

d Gen. 25. 32.

<sup>c</sup> Ephes. 2. 2.<sup>f</sup> Esa. 29. 16.<sup>g</sup> Luke 19. 17.<sup>h</sup> Psal. 32. 9.

Thus wee haue examined the Deuils reason, and finde the natures of the vicked actually disputing for the truth of his assertion; and so, *interdicta placent*, the waters of sinne seeme *sweet*, and are more greedily swallowed, because they are *stollen*. The <sup>c</sup> Prince of the ayre so rules in the hearts of the children of disobedience, that their appetites onely couet prohibited meates; and their affections languish after discharged obiectes. But <sup>f</sup> your turning of things vp-side downe, shall be esteemed as the Potters clay. And, <sup>g</sup> those mine enemies, which would not that I should raigne ouer them, bring hither, and slay them before mee. G O D hath a hooke for *Senacherib*, a curbe for *Saul*, a bridle for these <sup>h</sup> *Horses and Mules*: the highest mouer ouer-rules the swift motion of these inferiour Sphæres, that they cannot fire the vworld: but as they delight to make other mens possessions theirs by stealth; so they shall one day bee glad, if they could put off, that is theirs vpon other men; and shift away the torments that shall for euer sticke on their flesh and spirits.

2 The second argument of their *sweetnesse*, is their *cheapenesse*. The sinnes of *stealth* please the vicked, because they are cheape: vvhath a man gets by roberie, comes vvithout cost. The vngodly vvould spare their purse, though they lay out of their conscience. *Parcatur sumptui*. Fauour their temporall estates, though their eternall pay for it. *Iudas* had rather lose his soule, then his purse: and for thirtie siluerlings, hee sels his Master to the Pharises, himselfe to the Deuill. Yet when all is done, hee might put his gaines in his eye. It is but their conceit of the cheapnesse; they pay deare for it in the vpsphot. The Deuill is no such franke Chapman to sell his Wares for nothing. Hee vvould not proffer Christ  
the



the kingdomes vvithout a price , hee must be *worshipped* for them. The guests carry not a draught from his table, but they must make curtesie to him for it. His *worship* must be thanked at least: nay, thanks will not serue, affected, obayed, honoured. Hee is proude still, and stands vppon it, beyond measure, to bee *worshipped*. Hee vvill part vvith an ounce of vanitie, for a dramme of *worship*: but the worshipper had better part with a talent of gold.

Matth.4.

The Deuill indeed keepes open house; *noctes atq; dies, &c.* Hee makes the world beleue that hee sels Robin-Hoods peny worths; that he hath *manum expansam*, a prodigall hand, and giues all *gratis*: but *vix & modis*, hee is paid for it; and such a price, that the whole world comes short of the value. Onely hee is content to giue day, and to forbear till death: but then hee claps vp his debtors into euerlasting prisonment, and layes an heauy execution on them; that euen the *Spanish Inquisition* comes short of it. Thus as the King of Sodom said to Abraham, *Da mihi animas, Gue me the soules*, take the rest to thy selfe: The Prince of darkenesse is content, that thou shouldest haue riches and pleasures cheape enough; onely giue him thy soule; and hee is satisfied. The Deuill would haue changed his Arithmeticke vvith *Iob*, and rather haue giuen *addition* of vvealth, then *substraetion*, if hee could haue so wrought him to blasphemie God.

Gen.14.21.

Sathan seemes marueilous franke and kinde at first: *Munera magna quidem prabet, sed prabet in hamo.* They are *beneficia viscata*, ensnaring mercies. As the Tree is the Birds refuge when shee flies from the snare; and loe, there shee findes Bird-lime, that teares off her flesh

flesh and feathers. *Conninia, quæ putes, insidie sunt.* They are baites, which thou takest for bankets. The poore man is going to prison for a small debt: the Vsurer lends him money, and rescues him: two or three winters after, his fit comes againe, and by how much an Vsurer is sharper then a meere Creditour, hee is shaken with the vvorse Ague: that kindnesse plungeth him into a deeper bondage: the first was but a thred-den snare, which he might breake, but this is an infrangible chaine of yron. Men are in want, and necessitie is (*durum telum*) a heauy burden: the Deuill promiseth supply. Behold, the drunkard shall haue Wine, the theefe opportunitie; the malious reuenge; if they be hungry, he hath a *Banket* ready: but, as I haue seene *Emperickes* giue sudden ease to a desperate & inueterate griefe, yet eyther with danger of life, or more violent reuocation of the sickenesse; so their miserie ere long is doubled: and that vvhich vvas but a stitch in the side, is now a shrewd paine in the heart. The Stagge and the Horſe (sayth the *Fiction*) were at variance: the Horſe, being too vveake desires *Man* to helpe him: *Man* gets on the Horſes backe, and chaſeth the Stagge, *Uſq̃, ad fugam, uſq̃, ad mortem*, to flight, to death. Thus the Horſe gets the victorie; but is at once *viſtor & vi-ctus*, Capitaine and captiue: for after that he could neuer free his mouth from the bit, his backe from the Saddle. *Non equitem dorſo, non frangum depulit ore.* Man is beſet vvith exigents: hee vvailes his vveakenesſe: the Deuill ſteps in vvith promiſes of ſuccour. *Iudas* is maderich, *Geheſi* gets change of ſuites: *Nero* is crowned Emperour, but vvithall hee gets poſſeſſion of their affections, whence all the power of man cannot vvtenant him. Thus the <sup>i</sup> *laſt ſlauerie* is worſe then the *firſt*, and the cheare is not ſo cheap at ſitting downe, as it is deare at riſing vp.

<sup>i</sup> Matth. 12. 45.

This is the Deuils cheapenesse: no, <sup>k</sup> *euery good and perfect gift is from aboue.* The Deuill giues nothing, but <sup>l</sup> *God giues to all, ἀπὸ πάντων, richly, or abundantly,* so that when he giues, hee takes nothing backe: for <sup>m</sup> *the gifts of the spirit are ἀνεῖλα μέλητα, without reapeptance.* <sup>n</sup> *Ho, euery one that thirsteth, come ye to the waters of life, and he that hath no money, &c.* God hath waters, no stollen water, but waters of freedome; and other blessings (if ye loue liquid things) of an answerable nature, greater vertue; and those, whereof hee is a true proprietarie. *Wine and Milke: Milke to nourish, Wine to cherish the heart of man: buy them without money,* let not your pouerty keepe you backe: here is cheapenesse, if you haue a sauing desire: come freely and take your fill: <sup>o</sup> *The Gospell is preached to the poore.* Thinke not to buy the <sup>p</sup> *graces of God with money: lest you and your money perish.* Onely take your time, and come whiles God is a giuing: for there is a time when the dore of bountie is shut. <sup>q</sup> *Though hee stretch forth his hand of mercy all the day; yet the night comes when hee drawes it backe againe.* They that answer him, proffering grace, as *Daniel to Belshazzar,* <sup>r</sup> *Keepe thy rewards to thy selfe, and giue thy gifts to another;* may knocke at his gates, and be turned away emptie. Now, spare to speake, and spare to speed. *Then, though you cry vnto mee, I will not heare:* <sup>s</sup> *To day, then, harden not your hearts.* Pray vnto him, and <sup>t</sup> *he will giue good things to them that aske him.* Hee doth not sell, but giue; not the shadowes, but the substances of goodnesse. The conclusion then is cleere, blessings and graces are truly cheape, <sup>v</sup> *And no good thing will God withhold from them that walke vprightly:* <sup>x</sup> *All things shall worke to their good,* that are good. The Deuill giues nothing, but sels all for price; neither are they good things he selleth; but *figur as boni,* the meere formes & counterfeits of goodnes.

<sup>k</sup> 1am. 1. 17.

<sup>l</sup> 1 Tim. 6. 17.

<sup>m</sup> Rom. 11. 29.

<sup>n</sup> Esa. 55. 1.

*Lac nutiens,  
vinum exhilarans.*

<sup>o</sup> Matth. 11. 5.

<sup>p</sup> Acts 8. 20.

<sup>q</sup> Rom. 10. 21.

<sup>r</sup> Dan. 5. 17.

<sup>s</sup> Heb. 3. 7.

<sup>t</sup> Matth. 7. 11.

*Dat non vendit;  
& bonorum non  
vmbra, sed  
substantias.*

<sup>v</sup> Psal. 84. 11.

<sup>x</sup> Rom. 8. 28.  
*Neq; dat bona,  
neq; bona sunt  
que vendit.*



But if the *cheapenesse* of sinne so affect men, vvhhat meane they to runne to *Rome* for it? where I doe not say onely, that *sinne* and *damnation* hath a shrewd price set vpon them, but euen *blisse* and *comfort*: and no *Pilgrim* can get the least salue-plaister to heale his wounded *Conscience*, but at an vnreasonable reckoning. But soft! it is objected, that *Rome* is still baited in our Sermons; and when we seeke vp and downe for matter, as *Saul* for his Asses, wee light vpon the *Pope* still. I answere, that I can often passe by his dore and not call in: but if he meets me full in the face, and affronts mee, (for good manners sake) *non praterco insalutatum*, I must change a word with him.

The *Pope* is a great Seller of these *Stollen waters*: (yet his Chapmen thinke them cheape.) He thrusts his Speare into the Mountaines, and slueth out whole floods: as it is fabled of *Aeolus*. Hee vsurpes that of God, that he can spanne the waters in his fist: that he hath all the graces of God in his owne power; and no water can passe besides his Mill: as if hee could <sup>1</sup> call for the waters of the Sea, and powre them out vpon the face of the Earth: or as *Iob* speaketh of *Behemoth*: <sup>2</sup> Behold, he drinketh vp a River and hasteth not: and trusteth that he can draw vp *Jordan* into his mouth. As if all the graces of God were packed vp in a bundle, or shut into a boxe, and the *Pope* onely was put in trust to keepe the Key; and had authoritie to giue and denie them. So *Aeolus* the God of Windes (sayth the Poet) gaue *Ulysses* a Maile, wherein all the Windes were bound and wrapped vp together; except the Westerne winde, vvhich hee must needs occupie to carry himselfe home. The *Pope* brags, that all waters are banked vp into his fountaine, and none can drinke but by his leaue; except the *Supremacie* & perfect *Sanctitie*: which is the Winde and the Water, he must vse himselfe, thereby to saile to Hea-

<sup>1</sup> Amos 5.8.

<sup>2</sup> Iob 40.23.

Homer.

Heauen: (a Hauē that fewe Popes arriue at: ) but otherwise there is no *grace* to be had, but from the mother-Church of *Rome*, vvhoſe vncontrollable head is the *Pope*. A miſerable Ingroſſer, that would ſhut vp all goodneſſe into his owne Ware-houſe. Yet when hee liſts, he will vndertake to <sup>a</sup>*powre floods on the ſolid ground;* and <sup>b</sup>*make Riuerſ runne in dry places.*

<sup>a</sup> Eſa. 44. 3.

<sup>b</sup> Pſal. 105. 42.

Hee hath a huge Pond of Purgatory, whereout vvhole millions drinke, and are pleaſed. But as *Darius* purſued, drunke puddle-water, and ſaid, it was the beſt drinke that euer he taſted. So it is the menaced terrour, and the falſe alarmes, that the *leſuites* ring in Ignorances eare, that makes men drinke ſo greedily at the *Popes* Puddle-wharfe. He is a great Land-lord of theſe *ſtollen waters*. <sup>c</sup>*Hee ſits vpon many waters.* Some he ſteales from the *Jewes*, ſome from the *Turkes*, ſome from the *Pagans*, much from *Idolatrie*, all from *Herelic*. That (as *Iohn de Rupe ſciſſa* in a popular Sermon) if euery Bird ſhould fetch her owne feathers, you ſhould haue a naked *Pope*. Let euery Riuer challenge her owne waters, you will haue a drie *Rome*: But now

<sup>c</sup> Reuel. 17. 1.

*Expatiat arunt per apertos flumina campos.*

*Metam.*

his waters ſpread ouer the face of the Earth: neither are they cheape, belecue but a Bird of their owne Cage.

*Temples and Priests are Marchandiz'd for pelfe,  
Altars, Pray'rs, Crownes; nay, Heauen and God himſelfe.*

*Penalia nobis  
Templa, &c.*

*Vendit Alexander Cruces, Altaria, Chriſtum,  
Vendere iure poteſt: emerat ille prius.*

*Romes Sea is ſold, to quench the Popes mad thirſt.  
Well might he ſell it: for he bought it firſt.*

*Taxa et Cellar.**Matth. 19. 23.*

But is the Shop neuer opened, but to the mart of so good Commodities? yes, if their *Penance-Parlour* was opened, you might finde a rate for *Stollen waters*: Pardon for offences committed: nay, Indulgences for future sinnes, which but for an impregnable toleration might not bee done. And let the traffiquers speake from their owne feeling how cheape they are. They haue a pecuniary patronage, and are warranted from the Popes Exchequour, rather then his Chancerie. Euen that corrupt Iustice giues such sinnes no conniueance, but when the dusts of briberie haue shut his eye-lids. It is their carefulnesse, *Quod huiusmodi dispensationes non concedantur pauperibus.* That such dispensations be not graunted to the poore.

If this doctrine were true, it was time to raze Christs speech out of the *Scriptures*: *It is hard for a rich man to enter into Heauen*: for it is easie for the rich, that can open the gate with a golden Key, and the poore are onely in danger of exclusion. And, that which would be most strange, Hell should be peopled with none but Beggars: Not an Vsurer, not an Epicure, not a Cormorant, not a vicious Potentate should grace the Court of *Sathan*. For the Pope will for Money seale them a Pasport for Heauen. Nay, how doth this disgrace Purgatory! when none but beggerly vvretches shall bee in danger of drowning in that whirlepoole. Whence all their friends (being equally poore) haue not money enough for their redemption. These are the rotten posts whereon the Fabricke of *Rome* stands. Thinke not their *stollen waters* cheape. Your purses must pay for them. Yet happy were you, if no higher price was set on them. All is not discharged vvith your ready mony; there is another reckoning: your soules must pay for them. The Deuill tyes his Customers in the bond of Debets; and vvoe to them,



them, that are too faire in his bookes: for if *Christ* cancell not *his hand-writing against them*, hee will sue them to an eternall Outlawrie; and make them pay their soules, for that they boasted they had so good cheape.

3. The third argument of these *waters sweetnesse*, is deriued from our corrupt affections. *Simne* pleaseth the *Flesh*? *Omne simile nutrit simile*. Corruption inherent is nourished by the accession of corrupt actions. *Iudas* Couetousnesse is sweetned with vniust gaine. *Ioab* is hartned, and hardned with bloud. *Theft* is fitted to, and fatted in the theeuish heart with obuius booties. *Pride* is fed vwith the officious complements of obseruant Groomes. *Extortion* battens in the *Vsurers* affections by the trolling in of his monies. *Sacriledge* thrives in the *Church-robber*, by the pleasing distinctions of those *Sycophant-Priests*; and helped with their (not laborious) profit. *Nature* is led, is fed with *Sense*. And when the Citadell of the heart is once wonne, the Turret of the vnderstanding will not long hold out. As the suffumigations of the oppressed stomach, surge vp and cause the head-ach: or as the thickespumy mists, which vapour vp from the danke and foggy earth, doe often suffocate the brighter aire, and to vs (more then ecclipse) the Sunne. The blacke and corrupt affections, which ascend out of the neather part of the soule, doe no lesse darken and choake the vnderstanding. Neither can the fire of grace bee kept aliue at Gods Altar, (mans heart,) when the cloudes of *Lust* shall raine downe such showres of Impietie on it. *Perit omne Iudicium, cum res transit ad affectum*. Farewell the perspicuitie of Iudgement, when the matter is put to the partialitie of affection.

Let then the tast be Iudge at this Feast, and not the stomach, Lust and not *Conscience*; and the Cates haue

Coloss. 2.

*Imd*  
014

<sup>d</sup> 1 King. 2. 5.

<sup>c</sup> 1 King. 22. 12

<sup>f</sup> Gen. 3. 4.

Mic. 2. 11.

Sen.

Ambr. de P<sup>a</sup>.  
nit.

vnquestionable *sweetnesse*. Hee is easily credited, that speakes what we would haue him. <sup>e</sup> *Goe up to Ramoth Gilead and prosper*, was pleasing Musicke in *Ababs* care. <sup>f</sup> *Ye shall not die*, though you eate, delighted *Eue*. The *Syrrens* Song is more esteemed, then the Oracle of *Pallas*; because it is sung to lustfull, not wise Auditours. The strange distinctions, which they giue in these dayes, that (*claw the Denill*) flatter an *Vsurer* for gaine, are beleued, before the Sermons, of the *Somes of the Prophets*, of the *Sonne of God*. Let a factious *Novelift* maintaine the iustnesse of Impropropriations at the Church-wrongers Table for a meale; his talke is held but talke. As *Micah* speakes of the Prophets, that would preach for Drunkenesse. So these sell their conscience for countenance; and feed mens humours, whiles they haue an humour to feede them. *Quod nimis miseris volunt, hoc facile credunt*. Though they bee Prophets for profites, yet they are readily beleued. So easily the braine drinks the poison, which the affection ministers. It is not then strange, if these Cates be sweet, when concupiscence tasteth them. *Pascitur libido conuiujs, nutritur delicijs, vino accenditur, ebrietate flammatur*. Lust is fed with Bankets, nourished with delights, kindled with Wine, set on fire and flame with Drunkenesse.

What could make the Religion of *Rome* so sweet and welcome to many, but the congruence and pleasingnesse to their nature? Whiles *Nature* findes ascribed to her selfe freedome of will, validitie of merites, the Latitude of an ignorant and cursorie faith, she runnes mad of conceit. That Indulgences for all sinnes may be deriued from that open Exchequour, that if a man wants not money, he needes not loose heauen; that the bare Act of the *Sacrament* conferres *grace* without faith; and

and the meere transient signe of the *Crosse*, who euer makes it, can keepe off the Deuill. *Oh Religion sweet to Nature.* Nay (to speake neerer to our district instance.) Lust not onely affectuall, but actuall, is dispensed with. *Priests* are licensed their *Concubines*, though inhibited Wiues. Adulterie is reckoned among their pettie sinnes. I haue read it quoted out of *Pope Innocentius* the third, of their *Priests*. *Mane filium virginis offerunt in choro: Nocte filium veneris agitant in thoro.* The *Priests* doe not engrosse all the Market of venerie to themselves, (yet they doe prettily well, for their allowance. *One Benefice with one Wife is unlawfull, but two Benefices and three Whores are tollerable.*) But the Stewes, like the common Bath, is afforded to the Laitie; and if their States will maintaine it, a priuate supply besides. *Urbs est iam tota Lupanar.* The vvhole Citie is become a meere Stewes. As the Prophet *Esay* said once of *Ierusalem*; so wee may say of *Rome*: *The holy Citie is become an Harlot.* Full of *Harlots* they vvill not sticke to yeeld, and so full of *Adulterers*. Nay, the Citie it selfe is an *Harlot*, and <sup>h</sup> *bath left her first loue*. Shee committes Idolatrie, (vvhich is the vilest Adulterie) vvith *Stockes* and *Stones*.

Thus *Nature* drinckes pleasant waters, but they are *stollen*. Lust encroacheth vpon the Law: and Concupiscencies gaine is Gods losse. Some of them, saith *Bishop Iewell*, haue written in defence of filthinesse. VVhat blacke Vice shall vvant some Patronage? But *causa patrocini non bona, peior erit.* Powerfull arguments, no doubt: yet powerfull enough to overcome the yeelding spirit. Strong affection giyes credite to weake reasons. A small temptation serues to his peruersion, that tempts himselfe; and vvould bee glad of a cloake to hide his  
Leprosie,

Corn. Agrip.

Esa. 1. 21.

8 Ier. 5. 7.

<sup>h</sup> Reu. 2. 4.



leprosie, though he steale it. How can it then be denied, that sinnes are *sweet*, whiles *Lust* doth take, tast, censure them?

The *Devils Banquet* is not yet done; there is more cheare a comming. The *Water-seruice* is ended: now begin Cates of another nature; or, if you will, of another forme, but the nature is all one. *Norma et forma manet*. The same Methode of Seruice, the same manner of Iunkets. It may bee distinguished (as the former.)

Into  $\left\{ \begin{array}{l} \text{a prescription, de quo. Bread,} \\ \text{a description, de quanto. Bread of Secrecies.} \\ \text{an ascription, de quali. Bread of pleasure.} \end{array} \right.$

*Panis est doctrinalis, Sacramentalis, victualis, Ludolph.*

Bread hath a large extent in the Scriptures. *Vult sufficientiam vite et presentis et futurae*. Vnder it, is contained a sufficiencie of food and nourishment. 1. For the body. 2. For the soule. Therefore some would deriue the Latine word, *Panem*, from the Greeke word; πᾶν, and so make it a generall and comprehensue word; to signifie, *omne quod nobis necessarium*, all things needfull, whither to corporall or animall sustenance.

i. Corporall: the fourth petition in that absolute Prayer, lessoned to vs by our Master, implies so much: *Give vs this day our daily Bread*. Where saith S. Augustine: *Omne necessarium corporis exhibitionem petimus*: We begge all necessarie sustentation to our temporall life. So, <sup>1</sup> *in sudore vultus vesceris pane tuo*: All thy repast shall bee deriued from thy trauell. \*Set Bread before them, saith *Elisba* to the King of *Israell*: And <sup>1</sup> he made great provision for them. *Iob* kindred did <sup>m</sup> *eat* Bread, that is, *feasted* with him? <sup>n</sup> *Hee that ate of my Bread*, saith *David*, or did feed on the delicacies of my Pallace.

2. For the soule. <sup>o</sup> *I am the liuing Bread, that came downe from heauen: if any man eate of this Bread, hee shall live*

August.

i Gen. 3. 19.

k 2 King. 6. 22.

l Ver. 23.

m Iob. 42. 11.

n Psal. 41. 9.

o Ioh. 6. 51.

line for euer. It is not straitned of this sense. *Matth. 15.*  
*P* It is not meete to take the childrens Bread, and to throw it  
 to dogges. Christ and all his benefites are shadowed  
 forth by Bread. The losse of the Word, is called by  
 the Prophet, *¶ a Famine*, or losse of Bread.

*¶ Matth. 15. 26*

*¶ Amos. 8. 11.*

Bread then implies *multitudinem salutum, magnitudinem solaminum, plenitudinem omnium bonorum*: Much health, great comforts, fulnesse of all requisite good things. And what? Will Satan bragge that hee can giue all these? and that his Bread, *intensue*, is so virtuell in it owne nature: and *extensue*, that it shall afford so much strength of comfort, validitie of nutriment; and neuer faile the collation of health to his guests? This is in him an hyperbolicall, and almost an hyperdiabolicall impudence; to make the bread of *sinne*, equall with the Bread of life: and to ascribe vnto it *potentiam virtutis*, and *virtutem dulcedinis*; that it is Bread, and sweet bread, nourishing and well-tasted. As *Ceres* must bee taken and worshipped for the Goddesse of Corne, and *Bacchus* for the God of Wine; when they were (at the vtmost) but the first Inuenters of grinding the one, and pressing the other: for God is the God of both fields and Vineyards. So the Deuill would seeme owner of Bread and Water, when God onely is Lord of Sea and Land; that made and bleiseth the Corne and the Riuers. His Power containeth all, and his Providence continueth all that is good vnto vs.

Obserue, how the Deuill is Gods Ape, and striues to match and paralell him, both in his words and wonders. Hee followes him, but (not *passibus æquis*) with vnequall steps. If Christ haue his waters of life at the Lambes wedding Feast, the Deuill will haue his waters too at Lusts Banket. If the highest giue his thunder, hailestones, and coales of fire, (as to *Elias* sacrifice:) the

*Obseru. I.*

*¶ Psal. 18. 13.*

<sup>s</sup> Reu. 13. 13.

<sup>t</sup> Exod. 7. 12.

<sup>u</sup> Gen. 22. 2.

Metam. 12.

<sup>x</sup> Act. 9. 27.

<sup>y</sup> Esa 42. 7.

De ciuit. Dei.  
lib. 1.

Reu. 22.

<sup>z</sup> Esa 55. 2.

<sup>a</sup> Matth. 4. 4.

red Dragon doth the like: <sup>s</sup> He maketh fire to come downe from heauen, in the sight of men. If Moses turne his rod to a Serpent, the Sorcerers doe the like: but yet they fall short, for <sup>t</sup> Moses rod deuoured all theirs. Must Abraham <sup>u</sup> sacrifice his Sonne to the God of Heauen? Agamemnon must sacrifice his daughter to the Prince of Darknesse. A Ramme redeemes Isaac, a Hinde Iphigenia. For Iehouah's Temple at Ierusalem, there is <sup>x</sup> great Diana's at Ephesus. It is said of the Sonne of God, that he shall <sup>y</sup> giue sight to the blinde; and heale the sickneses of the people; The Sonne of Iupiter, Esculapius shall haue the like report. Ouid and Hesiod haue their Chaos, in imitation of sacred Moses: Noahs deluge shall be quitted with Deucalions. For our Noah, they haue a Ianus; for our Sampson, a Hercules; for our Babel-builders, they that lay Pelion vpon Ossa, Giants. If Lots Wife be turned to a Pillar; loe, Niobe is metamorphosed to a stone. Let God historicise his Ionas, Herodotus will say more of Arion. Of which S. Augustine well: We may suspect, the Greeke tale of the one, meanes the Hebrew truth of the other. Thus, if Christ at his Table offer to his Saints, his owne body for bread, blood for wine, in a mysticall sort: The Deuill will proffer some such thing to his guests, Bread and Waters; Waters of Stealth, Bread of Secrecie. He is loath to giue God the better: he would not doe it in heauen, and therefore turned out: and doe you thinke, hee will yet yeeld it? no, in spite of Gods water of Christall, peace and glory; he will haue his waters of Acheron, guilt and vanitie. But by Satans leaue, there is a Bread, <sup>z</sup> that nourisheth not. Wherefore doe ye spend money for that which is not Bread? and your labour for that, which satisfieth not? It seemes but is not bread: and (if it be, yet) it satisfies not. Say it could, yet <sup>a</sup> man liues not by bread onely; but by the word and blessing of God. τὰ ὀψώνια, all the delicates,



licates, that *Sinne* can afford vs, are but ἀγγοσία ψυχῆς, the bane of the soule. *Pabula peccati, pocula lethi.* Ὁ θov properly signifies (παν τῶ πυριχάλασιν υπομένον ἐς ἐδάδιον :) All meate prepared with fire. There is no cheare at this Banket drest without fire ; either present of *Lust*, or future of *torment*.

Now since the Deuill will put the forme of *Bread* vpon his tempting wickednesse ; let vs examine what kinde of *bread* it is.

1. The *seede* is corruption ; <sup>b</sup> *an vncleane seede*. No other then the tares, which the <sup>c</sup> *Enemie* s<sup>c</sup>ew : God s<sup>c</sup>ew good Corne, but *whence are the tares* ? The seed whereof this *bread* is made, is not Wheate or good Corne ; but Cockle, Darnell, Tares ; *Dissention, Rebellion, Lies, Vanities*. The Deuill is herein a Seedes-man, but he s<sup>c</sup>owes corrupt seede ; that infects and poysons the heart, which receiues it.

2. The heate of the *Sunne*, influence of the *Ayre*, sap and moisture of the *Ground*, that ripens this *seede*, are *Temptations* : The seede once sowne in the apt ground of our carnall affections, is by the heate of *Satans* motion soone wrought to ripenesse. So that it is matured *suggerendo, imprimendo, tentando* : suggestion, impression, tentation hasten the seed (to grasse, to a blade, to spindling, to a perfect eare : ) to growth in the heart : and all suddenly, for an ill weede growes apace. Rather then it shall dwindle and be stunted, he will crush the cloudes of hell, and raine the showres of his malediction vpon it. Before he s<sup>c</sup>owes, here he waters.

3. The *seede* thus ripend is soone cut downe, by the Sickle of his subtilty ; whose policie to preferue his state *Florentine*, is beyond *Machiavels*. His speede is no lesse ; else he could not so soone put a Girdle about the loynes of the earth. But what policie can there be in shortning the growth of sinne ? this trick rather ener-

*Erasmus* sayes that τὰ ὀψά-  
νισα signifies  
that victuall,  
whereby Soul-  
diers were al-  
lured to fight.  
The Capitaine  
of the blacke  
Guard giues  
his Souldiers  
this Diet.

*Obseru.* 2.

<sup>b</sup> *Leuit.* 11.38.

<sup>c</sup> *Matth.* 13.28.

*Iob.* 2.2.

*Sæpe facit opus,  
quod non est su-  
um, ut ita fa-  
ciat opus quod est su-  
um.* Cyprian.

*Lactant. Instit.  
Lib. 2. cap. 15.*

*2 Cor. 11. 14.*

*Matth. 12. 43.*

uates his power, weakens his Kingdome. The Deuill doth not euer practise this cunning; but then alone, when he is put to his shifts. For, some are so vile, that the Deuill himselſe, would scarce wiſh them worſe. Such are Atheiſts, Rob-altars, Vſurers, Traytours, &c. But ſome liuing in the circumference of the Goſpell, are by mans awe and law reſtrained from profeſſed abominations! what would you haue him now doe? Sure *Satan* is full of the *Politiques*. *Dæmones grammatici dictos volunt, quasi δοκίμους, id est, peritos ac rerum ſcios.* He is a Deuill for his craft. I call therefore the reaping, his *Subtiltie*: for he might ſeeme therein to diſſolue his Kingdome, and ſpoile the height of ſinne, by cutting it downe. But the ſequell and ſucceſſe proues, he doth it rather to corroborate the power thereof, by making it fitter for application. Thus he <sup>d</sup> *transformes himſelfe to an Angell of light*; and is content to top the proud riſings of palpable and outward Impieties, that hee may more ſtrongly poſſeſſe the ſoule by *hypocrisie*. Thus there may be an expulſion of *Satan* from the houſe of the heart, *quoad veterem eruptionem*, when his repoſſeſſion is made ſtronger, *quoad nouam corruptionem*. Common grace throwes him out, but he *findes the houſe empty, ſwept, and garniſhed*, that is, trimmed by hypocrisie, and therefore *enters* and fortifies with <sup>e</sup> *ſeauen other ſpirits more wicked then the fiſt*. What he cannot doe by notorious rebellion, hee performs by diſſimulation. So that as Sorcerers and Witches conuerſe with euill ſpirits in plauſible and familiar formes, which in vgly ſhapes they would abhorre. So many would not endure him, *ut rude caco-dæmon*, as a rough and groſſe Deuill, in manifeſt outrageous enormities; who yet as a ſmooth, ſleeke, fine, and transformed Deuill, giue him entertainment. This then is his Harueſt.

4. Being thus reaped and hous'd, he ſoone thresheth it out, with the Flaile of his ſtrength. Hee is called <sup>f</sup> *the ſtrong man*; where he takes poſſeſſion, he pleads preſcription; hee will not out. His power in the captiued conſcience ſcornes limitation: Hee is not content to haue the ſeed lye idle in the heart, hee muſt thresh it out, cauſe thee to produce ſome curſed effects. Hee doth not (to ſpeake for your capacitie in the Countrey) hoord vp his Graine; but with all his might, and the helpe of all his infernall flailes, hee thresheth it out, and makes it ready for the Market. If any *Cain*, or *Iudas* be ſo haſtie, that he will not ſtay till it be made *Bread*, tarry for tentation, but tempt himſelfe; the Deuill is glad that they ſaue him a labour: howſoeuer, he will haue his Graine ready; his ſuggeſtion ſhall not be to ſeeke when he ſhould uſe it. Hee would be loath that the luſtfull eye ſhould want a Harlot, the corrupt Officer a bribe, the Papiſt an Image, the Vſurer a Mortgage, the theefe a bootie. Hee knowes not vwhat gueſts will come, he will thrash it ready.

<sup>f</sup> Luk. 11. 22.

5. Being thrashed out, it muſt (you know) bee ground. *Satan* hath a *Water-mill* of his owne: though founded on *mare mortuum*, a dead Sea, (for all ſinnes *are dead workes*) yet the current and ſtreame that driues it, runnes with ſwiſter violence, then the ſtraites of *Giberaltare*. The flood of concupiſcence driues it. The Mill conſiſtes of two ſtones, *Delicia & diuitie*: Pleaſure and Profit. There is no ſeede of ſinne, which theſe two can not grinde to powder, and make fit for Bread, when *Concupiſcence* turnes the Mill: *Rapine*, *Sacriledge*, *Murder*, *Treaſon*, haue bin prepared to a wicked mans uſe, by theſe Inſtruments. *Quid non mortalia pectora cogunt?* Couetouſneſſe and carnall delight bid any ſinne welcome. Onely *pleaſure* is the nether ſtone,

<sup>g</sup> Hebr. 9. 14.



Idlenesse would lye still, but *Couetousnesse* is content to trudge about, and glad when any sackes come to the Mill. These two grinde all the Devils grist, and supply him with tentations for all the World. All the vgly births of sinnes, that haue euer shewed their monstrous and stigmaticke formes to the light, haue bene deriued from these Parents; *Carnall pleasure* and *Couetousnesse*. You see how the Deuill grindes.

6. It is ground, you heare: It wants leauening. The *Leauen* is the colourable and fallacious arguments, that perswade the *sweetnesse* of this *Bread*. This is, 1. eyther the *Leauen of the Pharises*. 2. Or, the *leauen of the Sadduces*. 3. Or, the *Leauen of the Herodians*. The *Leauen Pharisaicall*, is described by CHRIST himselfe to be <sup>h</sup> Hypocrisie: a tradition to <sup>i</sup> make cleane the out side of the Cup, but no deuotion to keepe the inside pure, from extortion and excessse. The *Leauen of the Sadduces* is the <sup>k</sup> doctrine of the *Sadduces*: as the mistaken Apostles (about *Bread*) corrected their owne errors. This Doctrine was a deniall of <sup>i</sup> Resurrection, of Angel, of Spirit. The <sup>m</sup> Herodian *Leauen*, was dissolute profanenesse; deriued from the obseruation of *Foxe-like Herod*. These pleadings for Sinne, by the Devils mercenarie Aduocates, put (like *Leauen*) a better taste into his *Bread*. Thus it is leavened.

7. It lackes now nothing but baking. Sure, the Ouen, that bakes this corrupt *Bread*, is our owne euill affections; which the Deuill heates by his temptations; and with supply of Fewell, to their humours. Thus by sinne he makes way for sinne, and prepares one iniquitie out of another. Hee strikes fire at the couetous heart of *Indas*, and so bakes both *Treason* and *Murder*. He hath made *Absolons* affections so hot by *Ambition*, that *Incest* and *Parricide* is easily baked in them. The Prophet *Hosea* speaks the sinnes of *Israel* in this *Allegory*.

<sup>h</sup> Luke 12.1.

<sup>i</sup> Matth. 23.25.

<sup>k</sup> Matth. 16.12.

<sup>i</sup> Act. 23.8.

<sup>m</sup> Mark. 8.15.

gory, <sup>n</sup> They are all Adulterers, as an Ouen heated by the Baker: who ceaseth from raising, after he hath kneaded the Dough, untill it be leavened. <sup>o</sup> They haue made ready their heart, like an Ouen, whiles they lye in waite: their Baker sleepeth all the night; in the morning it burneth as a flaming fire. They are all hote as an Ouen, &c. Yea, <sup>p</sup> Ephraim it selfe is a Cake halfe baked. Thus, when our affections are made a fiery Ouen, through the greedinesse of sinne, there is soone drawne out a batch of wickednesse.

Thus the *Devill* runnes through many occupations, before his *Bread* be baked, his *Banket* prepared for his guests. He is a *Seedesman*, a *Waterer*, a *Reaper*, a *Thrasher*, a *Miller*, a *Moulder*, a *Baker*. A *Baker* here for his *Bread*, as before a *Brewer* for his *Waters*. And to conclude, an *Holt*, that makes the wake, inuites the guests, and *Bankets* them with their owne damnation.

You haue heard how this Seruice may be called *Bread*; and therein the subtiltie of the *Devils* *prescription*. Let vs as iustly poise his *description* in the ballance, and see how it holds weight. *Secret bread*, or, *the bread of secrecie*; nay, of *Secrecies*: for sinne is not like the Raile, that sits alone; but like the Partridges, which flye by Coueys, *Secret*. This will be found a fraudulent dimension: for *there is nothing so secret, that shall not be made manifest*. The speeches of *whispering*, the actes of the *Closet* shall not scape publishing. The Allegorie of Adulterie is prosecuted. Forbidden lusts, *stollen* by snatches, and inioyed in *secret*, are *sweet* and *pleasant*. It is instanced in this particular, what hath a generall extent to all the parallels; euery sister of that cursed stocke. I will hold with it thus far; that *sin loners secrecie*; and I will testifie against it a degree further, that *no sin is so secret*, as the Tempter here affirms it; or the committers imagine it. And from these two rootes, I will produce you a double fruit of Instruction.

i. Vniust

<sup>n</sup> Hof. 7. 4.

<sup>o</sup> Vers. 6.

<sup>p</sup> Vers. 8.

<sup>q</sup> Mark. 4. 22.

<sup>r</sup> Luke 12. 2.

<sup>s</sup> Rom. 13. 12.

<sup>t</sup> Ver. 13.

<sup>v</sup> Ioh. 3. 19.

1. Vniust things loue priuacie: the *Adulterer* saith *Iob*, loues the darke. *Thais* drawes *Paphnutius* into the secret, and more remoued chambers. The two wicked Elders thus tempt that Embleme of chastitie; *Ostia pomerij clausa sunt: the gates of the Orchard are shut; and no body sees vs.* Hence the generation of sinnes are called <sup>s</sup> the workes of darkenesse. And reformation of life is compared to our <sup>t</sup> decent walking in the day. Though <sup>v</sup> the light of grace shines, saith the *Sunne* of brightnesse, yet *men loue darkenesse better, because their deeds are euill.* Ignorance and the Night haue a fit similitude.

1. Both seasons are still and hush't: no noyseto waken the *Sybarites*; vnlesse the Cockes, the Ministers: *Nuncij Dei et diei*: and their noise is not held worth the hearing. Few will beleue Christs Cocke, though hee crowes to them that the day is broken.

2. Both seasons procure stumbling. The wayes of our pilgrimage is not so euen but that wee need both light to shew the rubbes, and eyes to discern them. The Gospell is the day, Christ is the light, Faith is the eye that apprehends it. *Light without eyes, eyes without light*, are defectiue to our good. If either be wanting, the stumbling feet indanger the body. In the spirituall priuation of either Gospell or Faith; the affections are not able to keepe vpriight the Conscience.

3. Both are vncomfortable seasons. *Nox & erroris & terroris plenissima.* The night is full of wondring, of wandring. Imagine the Egyptians case in that grosse and palpable darkenesse: the longest naturall night, that the Booke of God specifies. A silent, solitary, melancholy, inextricable season. In which, *αὐτὸς ὁ αἰὼς & αὐτοὺς αἰῶνας*; no murmure disquiets the Ayre; no man heares his name; no Birds sing; except the Owle

Exod. 10. 23.



Owle and the Night-rauen, which croake ondy dif-  
mall things.

4. Both are fit seasons for fowle spirits to range  
in. It hath beene fabled of night-walking sprights.  
Let it be false, yet this is true: the Deuill is the *x Prince*  
of *darkenesse*; his kingdome is a *kingdome of darkenesse*;  
and his walkes are the walkes of *darkenesse*. In the ca-  
lignious night of Superstition and Ignorance, hee  
playes *Rex*, and captiuates many a soule to his obedi-  
ence. His children (as it is fit) haue the same disposi-  
tion with their father. They are *Tenebrio's*, and loue  
*nocturnos conuentus*, meetings in the darke: as the pow-  
der-Traitours met in the Vault. But the eyes of *Ieho-*  
*nah* see not onely things done in the tops of the Moun-  
taines, but could spie the *Treason of the Vault*.

2. And this is the consequent Instruction, which  
I would the Diuels blinded guests should know!  
*God sees*: There is nothing secret to his eye. 1. Hee  
sees our sinnes in the Booke of eternitie, before our  
owne hearts conceiued them. 2. He sees them in our  
hearts, when our inuentions haue giuen them forme,  
and our intentions birth. 3. Hee sees their action on  
the Theater of this Earth, quite through the scene of  
our liues. 4. Hee sees them, when his wrathfull eye  
takes notice of them, and his hand is lift vp to punish  
them. There is nothing so secret, and abstracted from  
the senses of men; *Ut creatoris aut lateat cogitationem,*  
*aut effugiat potestatem*; that it may either lurke from  
the eye, or escape from the hand of God. No Master  
of a familie is so well acquainted with euery corner of  
his house; or can so readily fetch any Casket or Boxe  
he pleaseth: as the Master *y of the whole familie in Hea-*  
*uen and Earth*, knowes all the Angles and Vaults of  
the World.

x Ephe. 6. 12.

παντ' ἐφ' ὅρα,  
παντ' ἄνδρα,  
καὶ παντὰ  
βασίλει.  
Orph.

August. *Ciuitat.*  
22. cap. 20.

y Ephe. 3. 15.

*Iupiter est, quodcumq; vides, quocumq; moneris.*

<sup>2</sup> A<sup>c</sup>t. 17. 28.

<sup>2</sup> *In him we live, move, and haue our being.*

The villanies of the Cloistures were not vnscene to his reuenging eye. Perhaps they tooke a recluse life, that they might practise experimentall wickednes, without suspition : promising to the world contemplation, premising their owne thoughts to contamination. They thought themselues secure, shadowed from the eye of notice, and fenced from the hand of Iustice. So they were in doctrine, out of the world; but in prooffe the world was in them : they were not more (*politi*) strict in profession, then (*polluti*) loose in conuersation. But as darke as their Vaults were, the all-seeing G O D descried their whoredomes, and destroyed their habitations ; or at least emptied them of so filthy Tenants. The obscuritie of their Cels and Dorters, thickenesse of Wals, closeness of Windores, with the cloake of a strict profession throwne ouer all the rest, could not make their sinnes darke to the eye of Heauen.

Our impieties are not without witnesse. *Te videt Angelus malus, videt te bonus, videt et bonis et malis maior Angelus Deus.* The good Angell, and the bad, and hee that is <sup>a</sup> better then the Angels, farre aboue all principalities and powers, sees thee. The iust man sets foorth his actions to be iustified. *Lucem & athera petit, & teste sole vivit* : Hee loues the light, and walkes with the witnesse of the Sunne. It is recorded of Iacob, <sup>b</sup> *Hee was a plaine man, dwelling in Tents.* <sup>c</sup> *Nathaniel* (by the testimonie of the best witnesse) was an Israelite indeed, in whom was no guile. It was the Rabbins councill to his Scholler : Remember, there is 1. a seeing Eye : 2. a hearing Eare. 3. a Booke written. *Sic vult cum hominibus, quasi Deus videat : sic loquere Deo, quasi homines audiant.*

Bern. de consens. ad Cler. cap. 16.

<sup>a</sup> Heb. 1. 4.

Sen.

<sup>b</sup> Gen. 25. 27.

<sup>c</sup> Iohn 1. 47.

Sen. Epist. 11.

*diant.* So conuerse with men, as if G O D saw thee: so speake to God, as if men heard thee. For, *non discessit Deus: quando recessit.* God is not absent, though thou dost not feele him present. Corporeall substances are in one place locally and circumscriptiue-ly: incorporeall created substances, neither locally nor circumscriptiue-ly, but definitiue-ly. G O D the creating substance is euery whit in euery place: not circumscriptiue-ly as bodies; nor definitiue-ly as Angels; but repletiue-ly, (*Iouis omnia plena*) filling euery place by his essence. Hee is *hypostatically* in C H R I S T: *graciously* in his Saints: *gloriously* in Heauen: *powerfully* in Hell. You see then the falsehood of the Deuils assertion: *Sinnes* would be *secret*, but they are not.

The *Bread of secrecie* being described, I should come in the third and last place, to the *Ascription*: *It is pleasant.* But because the former adiunct of *sweetnesse*, doth but little diuersifie from this of *Pleasure*; and I shall haue iust occasion to conuince the *Deuils* fained *delicacie*, from *Solomons* proued *miserie*: I will therefore silence it. And for conclusiue application, giue mee the leaue of your patience, to examine the truth of the (former) *secrecie*.

It is the Deuils pollicie, though he can not blinde his eyes that made the light in Heauen, and the sight in man; yet hee would darken our sinnes with the vaile of *secrecies* from the view of the vworld. And are they so? no, (the suffering eye sees them, and can point them out, nay) sensible demonstration speakes them to the eares, and obiects them to the sight of man. The iniquities of these dayes are not ashamed to shew their faces; but vvalke the streets without feare of a Serieant. The sinnes of the Citie are as pert and apert as the sonnes of the Citie. I

Application;



August.

would Iniquitie was not bolder then Honestie; or that Innocence might speed no worse then Nocence. *Abfit ut sic, sed utinam ut vel sic*, saith Saint *Augustine*, in the like case: God forbid it should be so bad; yet I vvould it were no worse. For the times are so wheeled about to their olde byas, that *vix licet esse bonum*, it is scarce safe to be an honest man. Suspicion makes the good euill, and flatterie makes the euill good, the first in the opinion of others; the last in the opinion of themselues. Our faith is small, and led with reason; our life euill, and led without reason. *Corruptio morum tollit scientiam ethicam*. Our euill maners shut vp Philosophy and Diuinitie too into the caue of Ignorance.

Arist.

<sup>d</sup> Dan. 2. 32.

This Forrest of Man and Beast, the world, growes from euill to worse; like *Nabuchadnezzars* dreamed Image, whose <sup>d</sup> Head was Golden, *Siluer armes, Brasen thighes*, but *his feet were of Iron and Clay*. What *Ouid* did but Poetize, experience doth moralize, our manners actually performe. This last is (as it must bee) the worst. Our Couetise saith, It is *terra atas*, an Earthen Age. Our Oppression, *ferrea atas*, an Iron Age. Our Impudence, *abenea atas*, a Brasen Age. Neither *anrea*, nor *argentea*, saith Necessitie. For the poore may say as the Priest, <sup>e</sup> *Siluer and Gold haue I none*. Let me say; our sinnes haue made it worthy to be called, *inferna atas*, a hellish Age.

<sup>e</sup> Act. 3. 6.<sup>f</sup> Ephes. 4.

Sinne is called by *Paul*, <sup>f</sup> *The oldeman*; but hee is stronger now, then hee was in his Infancie; *diebus Adami*, in the dayes of *Adam*. Most mens repentance is in the knee or tongue, but their wickednesse in the heart and hand. Money marres all: for this, and the pleasures this may procure, <sup>g</sup> *Esaus* sels his Birth-right, <sup>h</sup> *Iudas* sels his Master, <sup>i</sup> *Ahab* sels himselfe to worke vvickednesse. Sinne was wont to loue priuacie,

<sup>g</sup> Heb. 12. 16.<sup>h</sup> Matth. 26. 15<sup>i</sup> 1 King. 21. 25

priuacie, as if shee walked in feare. The Tippler kept his priuate Ale-bench, not the Market place: the Adulterer his Chamber, not (with <sup>k</sup> *Abolon*) the house-top: the Theefe was for the night or sequestrate wayes: the corrupt Lawyer tooke bribes in his Studie, not in the open Hall; but now (*peccata nullis petitura tenebras*) our sinnes scorne the darke. Men are so farre from being <sup>l</sup> *ashamed of their fruitlesse lines*, that *mala corruunt, commissa iactant, iactata defendunt*: they commit euill, boast that they committed, and defend that they boasted. <sup>m</sup> *Pride is worne as a chaine*, and *crueltie as a garment*; *conspectu omnium*, as proud of the fashion. They talke of a Conscience, that seekes couers, like *Adams* Figge-leaues: but these <sup>n</sup> *glory in their shame*; *whose end is damnation*, saith Saint Paul. The very Harlot comes short of them: shee wipes her lippes, and saith, *shee hath not sinned*. Better fare those, that yet would be accounted honest.

Wee may iustly paralell these times and our complaints to the Prophet *Esay's*, <sup>o</sup> *The shew of their countenance doth witnesse against them: they declare their sinne at Sodome, they hide it not. But woe bee to their soules, for they haue rewarded euill to themselves. So the Iewes answered G O D, pleading hard to them, There is no hope: no, for I haue loued strangers, and after them I will goe. Nay, resolutely they discharged G O D of further paines: Wee are Lords, wee will no more come vnto thee. Therefore Ezekiel denounceth their destruction: For this cause <sup>r</sup> yee shall bee taken with the hand of Iudgement, because your sinnes are discouered: and in all your doings your transgressions doe appeare. So the same people to the Sonne, as they had erst to the Seruants: Wee will not come vnto thee. How often would I haue gathered you, but you would not? <sup>s</sup> Yee will not come at mee, that you might haue life.*

<sup>k</sup> 2 Sam. 16. 22<sup>l</sup> Rom. 6. 21.<sup>m</sup> Psal. 73. 6.<sup>n</sup> Phil. 3. 19.<sup>o</sup> Esa. 3. 9.<sup>p</sup> Ier. 2. 25.<sup>q</sup> Verse 31.<sup>r</sup> Ezck. 21. 24.<sup>s</sup> Ioh 5. 40.

• Dan. 5. 17.

1. The way is easie. 2. You shall haue life for comming : it is worth your labour. 3. You can haue it no where else ; then *Come to mee*. No, you will not come at mee : as *Daniel* answered *Belshazzar*, *Keepe thy rewards to thy selfe, and giue thy gifts to another.*

These are sinnes with listeing vp the *hand* and *heeble* against God : the *hand* in oppolition, the *heeble* in contempt. There are two Ladders, whereby men climbe into HEAVEN ; the godly by their Prayers, the wicked by their sinnes. By this latter Ladder did *Sodom* and *Ninueh* climbe. GOD graunt our sinnes be not such climbers ; that presse into the presence Chamber of HEAVEN, and will bee acquainted vvith GOD, though to our confusion. Are our wickednesses done in this Region and Sphære of sinne, the Earth ; and must they come to Heauen first ? Must the newes be at the Court, of what is done in the Countrey, before the Countrey it selfe know of it ? Our consciences take no notice of our owne iniquities ; but they complaine in the *audience-Court* of HEAVEN, and sew out an Outlawry against vs. So impudent and vn-blushing is our wickednesse, that with the Prophet wee may complaine : *Were they ashamed, when they had committed abomination ? nay, they were not at all ashamed, neither could they blush.* Our sinnes keepe not low water, the tide of them is euer swelling : they are obiects to the generall eye ; and proud that they may be obserued. And let mee tell you ; many of the sinnes I haue taxed, as secret and silent as you take them, and as hoarcely as they are pleaded to speake ; are no lesse then Thunder to Heauen, and Lightning to men. They doe vtotally and vocally ascend, that vvould actually, if they could.

• Ier. 6. 15. &  
8. 12. both  
places in the  
same words.



\* *The labourers hyre cries in the gripulous Land-lords hand. ⁊ The furrowes of the Incloser cry, complaine, nay, weepe against him: for so is the Hebrew word. The vaine-glorious builder hath <sup>2</sup> the stone crying out of the Wall against him, and the beame out of the Timber answering it. The <sup>2</sup> Blasphemers tumult cryes, and is come vp into the eares of God. The <sup>6</sup> Oppressors rage and violence reacheth vp to Heauen, and is continually before mee, saith the Lord. These are crying sinnes, and haue shrill voices in Heauen, neither are they submisſe and whiſpering on the Earth.*

To bee ſhort; moſt men are eyther *Publicanes* or *Phariſes*: eyther they will doe no good, or looſe that they doe by oſtentation. Many act the part of a religious man, and play Deuotion on the worlds Theater, that are nothing beſide the Stage; all for ſight. *Angels* in the High-way, *Deuils* in the by-way: ſo monſtrous out of the CHVRCH, that they ſhame Religion. It was prouerbd on *Nero*, *It muſt needes be good that Nero perſecutes*: their vicked liues giue occaſion to the world, to inuert it on them. *It muſt needes be euill, that ſuch wretches profeſſe*. Others are like *Publicanes*: Onely they were Chriſtened when they were Babes, and could not helpe it; but as angry at that indignitie, they oppoſe Chriſt all their liues.

Take heed, *Beloned*; Hell was not made for nothing. The Deuill ſcornes to haue his Court emptie: you will not bend, you ſhall breake: you will not ſerue God, God will ſerue himſelfe of you. Put not theſe vices from you, by your impudent cloakings! How many ſtand here guiltie of ſome of theſe ſinnes? How many may ſay with *Aneas*, *Et quorum pars magna fui*, whereof I haue a great ſhare. Many cry out, *the dayes are euill*, whiles they helpe to make them worſe. All cenſure, none amend. If euery one would

\* *Iam. 5. 4.*

⁊ *Iob 31. 38.*

<sup>2</sup> *Haba. 2. 11.*

<sup>2</sup> *2 King. 19. 28.*

<sup>6</sup> *Ier. 6. 7.*

*Blasphemandi  
anſam.*

would plucke a brand from this fire, the flame would goe out of it selfe. But whiles wee cast in our iniquities as Fewell; and blow it with the Bellowes of disobedience; wee make it strong enough to consume vs; yea, and all we haue. For God will not spare euer; he is iust; and must strike.

Shall wee loosen our hands to impietie, and tie God from vengeance? I haue often read and seene that *c* Mercy and Truth meet together; that Rightnesse and Peace kisse one another. But Mercie and sinfulness keepe not the same house, *d* Peace and wickednesse are meere strangers. To reconcile these, is harder then to make the *Wolfe* and *Lambe* liue together in quiet. Thinke not that God can not strike. *Mars ultor galeam quoq; perdidit, & res non potuit seruare suas.* The Heathen Gods could not auenge their owne quarrels: But our God can punish a thousand wayes: Fire, Plague, Warre, Famine, &c. *Mille nocendi artes.* Our finnes may thriue a while, and batten, because they liue in a friendly Ayre, and apt Soile; but in the end they will ouerthrow both themselues and vs.

*c* Psal. 85. 10.

*d* Esa. 57. 21.

Inuen. Sat. 4.

August.

*Ciuitatis euersio est, morum non murorum casus.*

A Cities ouerthrow is sooner wrought by lewd liues, then weake walles. Were the walles of our Cities as strong-Turreted and inexpugnable, as the wall that *Phocas* built about his Pallace; yet it may bee really performed on them, as the voyce in the night tolde him: *Did they reach the Clouds, they may be scaled: the sinne within will marre all.* *Graviores sunt inimici mores prauī, quam hostes infesti.* Our worst enemies are our owne finnes. And though these punishments fall not suddenly, yet certainly, if repentance step not betweene

Ambr.

twene. *Adam* did not dye presently on his sin; yet Gods Word was true vpon him: for hee became instantly mortall, sure to die, and fell (as it vvere) into a Consumption, that neuer left him, till it brought him to the graue. GOD hath leaden Feet, but Iron hands; take heede ye *feasting Robbers*: when God stricke that *secret theefe Indas*, hee stricke home: he tooke away the world from him, or rather him from the world, and sent him to his owne place. Feast, Reuell, Ryot, Couet, Ingrosse, Extort, Hoord, whiles you will; *Earth* is not your *House*, but your *Bridge*: you must passe ouer it, either to *Canaan* or *Egipt*, *Heauen* or *Hell*; euery man to his owne place.

Acts 1, 25.

*Graunt, oh deare Father, that wee may so runne  
our short Pilgrimage on Earth, that our  
dwelling-place may bee with thy  
Maieslie in Heauen, through the  
merits and mercies of our  
Saviour Iesus Christ.  
A M E N.*

In conuiuium Diabolicum.

*They, that to glut on sinnes such pleasure haue,  
Descend with sickly Conscience to their graue;  
Vlesse Repentance and true Faith make sure  
The physicke of Christs bloud, their wounds to cure.  
Forbeare thou Christen'd soule the Devils Feast,  
And to Heauens Supper be a welcome Guest.*

FINIS.



In the *Journal of the*  
*Proceedings of the*  
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2511

# THE SHOT: OR

The wofull price vvhich  
the wicked pay for the feast  
of Vanitie.

---

BY  
THOMAS ADAMS, Preacher of Gods  
Word at *Willington* in *Bedford-shire*.

---

LUKE 16. 25.

But *Abraham* said; Sonne, remember that thou in thy life time receiuedst thy good things, and likewise *Lazarus* euill things, but now hee is comforted, and thou art tormented.

---

AVGVST. de Ciuitate Dei. Lib. 22. Cap. 3.

*Prima mors animam dolentem pellit de corpore:*

*Secunda mors animam nolentem tenet in corpore.*

The soule by the first death is vnwillingly driuen from the body: the soule by the second death is vnwillingly held in the body.

---

L O N D O N :

Printed by *Thomas Snodham* for *Ralph Mab*, and are to be  
sold in *Paules Church-yard*, at the signe of the  
Grey-hound. 1614.

# THE T O H S

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TO THE VERY  
WORTHY GENTLEMAN,

MR. FRANCIS CRAWLEY:  
sauing Health.



YR : There are foure  
sorts of Bankets, which  
I may thus distinguish:  
Lætum, letiferum; bel-  
lum, belluinum. The first  
is a ioyfull Feast : Such  
was the Breake-fast of the World, in the  
Law, or the Dinner, in the Gospell, or (yet  
the future more fully, the Lambes Supper  
of Glory : this is a delicate Feast. Yet not  
more, then the next is deadly; the blacke  
Banket, which is prepared for the wicked  
in Hell. Which consists of two Disbes, sayth  
the Schoole : Poëna damni, and poëna

## The Epistle Dedicatorie.

sensus; or as the Philosopher distinguisheth all miserie, into copiam & inopiam : copia tribulationis, inopia consolationis. Or after some, of three : amissio cœli, priuatio terræ, positio inferni : the missing of that they might haue had, the priuation of that they had, the position of that they haue, and would not haue, torment : or according to others, of foure : Mercilesse miserie, extremitie, vniuersallity, eternitie of anguish. Our Sauiour abridgeth all into two, or rather one, (for they are homogenea) weeping and gnashing of teeth. This is a bloody Banquet, where (crosse to the festiuall prouerbe, the more the merrier) the multitude of guests shall adde to the horror of miseries; so afflicting one another with their ecchoing and recipocall grones, that it shall be no ease socios habuisse doloris. This is a lamentable, but the third a laudeable Feast. It is that the Christian maketh, eyther to man (which is a Feast of Charitie) or to God, (which is a Feast of Grace.) Whereunto God hath promised to be a Guest, and to suppe with

## The Epistle Dedicatorie.

with him. *The last is a beaſtiall Banket; wherein either man is the Synipofiaſt, and the Deuill the diſcumbent; or Sathan the Feaſtmaker, and man the Gueſt. Sinne is the food in both. The dyet is not varied, but the Hoſt. Sathan feaſts the wicked, whiles they feed on his temptations to ſurſet. The wicked feaſt Satan, whiles their accuſtomed ſinnes nourish his power in their hearts. So S<sup>r</sup>. Hierome, Dæmonum cibus ebrietas, luxuria, fornicatio & vniuerſa vitia. Our iniquities are the very dyet & dainties of the Devils. With this laſt onely haue I medled, endeavouring to declare it, to diſſwade it; (according to the dichotomiz'd carriage of all our Sermons,) by explication, by application. Sin is the white (or rather the blacke marke) my arrow ſlies at. I truſt, he that gaue ayme to my tongue, will alſo direct, leuell, and keepe my Penne from ſwaruing. But ſince reproofes are as Goats, and Beaſts will kicke when they are touched to the quicke; and he that ſpeaks in Thunder, ſhall bee answered with Lightning; by which conſequence, I may ſuſpect ſtormes,*



## The Epistle Dedicatorie.

*stormes, that haue menaced stormes: therefore, behold, it runnes to you for shelter; not to instruct your knowledge, who can giue so exquisite counsell to others in the Law, to your selfe in the Gospell; being qualified, as that perfect Rhetorician should be, vir bonus, dicendi peritus: but that through your Name, I might offer (and adde) this poore Mite into the treasurie of the Church: ascribing the Patronage to your selfe, the vse to the world, the successe to God. Accept then this poore testimonie of my gratitude, who haue vowed my selfe*

*Your VVorships*

*in all faithfull seruice*

THOMAS ADAMS.



# THE SHOT.

OR

The vvofull price vvhich  
the wicked pay for the Feast  
of Vanitie.

*The fourth Sermon.*

PROVERB. 9. 18.

*But hee knoweth not that the dead are there; and  
that her guests are in the depth of Hell.*



Atans guests are unhappily come  
from the end of a Feast, to the  
beginning of a fray. As the  
Sodomites eate and drunke, till  
the fire was about their eares:  
so these are iouiall, and sing  
care away; but it seemes by the  
sequell, that the Deuill will not  
be pleased with a Song; as the Host in the *Fable*, with  
the singing guest. Hee cries out, as the Vsurer at his  
T spawning

1 Cor. 6. 13.

Ecclef. 1.  
Phil. 3. 19.

Amos. 6. 7.

spawning houre, *Giue mee my money*: Arguments are held complements; perswasions, intreaties, promises of speedie satisfaction will doe no good on him that hath no good in him: hee is like the Cuckoe, alwaies in onetune, *Giue mee my money*. The Debter may intreat, this Creditour will not retreat; he will to warre, (you know the Vsurers warre) except he may haue his money. So the great Vsurer, the Deuill, (I hope Vsurers doe not scorne the comparison) when the *Feast* is done, lookes for a reckoning. The Vsurer, perhaps, will take securitie; so will the Deuill: Securitie and deadnesse of heart, will a great while please him. But when *Dines* hath dined, the Deuill takes away: Death is his knife, and Hell his voyder. Hee takes away one Dish more then he set downe; in stead of the reuerfion, the Feasters themselues, nay the Feast-maker too; for *Dines* is the founder, and *Sathan* is the confounder: the one provides meate for the belly, the other, by Gods sufferance, *destroies them both*. *Sathan* according to the tricks of some shifting Hostes, bids many friends to a Feast, and then beates them with the Spit. Dainty cheere, but a sawcie reckoning. The *Feast* is *vanitie*, the *Shot vexation*. Thus they that worship their belly as God, temple themselues in Hell: and as *their end is damnation*, so their damnation is without end. *Therefore shall they goe captiue with the first, that goe captiue: and the banket of them that stretched themselues shall be removed.*

I would willingly lead you through some Suburbs, before I bring you to the maine Citie of *Desolation*; and shew you the wretched conclusion of this *Banket*, and confusion of these *Guests*. All which arise from the conterminat scituation, or (if I may so speake) from the respondent opposition of these two *Sermons*, *Wisedomes* and *Follies*, that is, *Gods* and *Sathans*. For this



this sad sequell is (if not a relative, yet) a redditue demonstration of their miserie; for after the infection of sinne, followes the infliction of punishment. The turrets I would leade you by, are built, and consist of Farewells and Welcomes; of some things deposed, and some things imposed; positive and privative circumstances; valedictions and maledictions: they take their leaves of temporall and affected ioyes, and turne vpon eternall and cursed sorrowes. I will limit these generall obseruations into foure.

*Obser. I.*

All sinfull ioyes are dammed (if not damned) vp with a *But*. They are troubled with a *But*-plague; like a Bee with a sting in the taile. They haue a *worme* that crops them, nay gnawes asunder their very root; though they shoote vp more hastily, and spread more spaciouly then *Ionas gourd*. There is great preparation of this *Banket*, properation to it, participation of it; all is carried with ioy and Iouisance: there is a correctiue *But*, a *veruntamen*, spoyles all in the vp-shot. A little *Colliquintida*, that embitters the Broath. A perillous, a pernicious, rocke, that splits the Ship in the Hauen. When all the prophecies of ill successe haue beene held as *Cassandra's* riddles; when all the contrarie windes of afflictions, all the threatned stormes of *Gods* wrath, could not disharten the *Sinners* voyage to these Netherlands; here is a *But* that shipwrackes all: the very mouth of a bottomlesse pit, not shallower then *Hell* it selfe.

It is obseruable that *Salomons* prouerbiall sayes, are so many select Aphorismes; contayning, for the most part, a paire of crosse and thwart sentences; handled rather by collation then relation; whose coniunction is disiunctiue. The Prouerbs are not ioyned with an *Et*, but an *At*: with a *But*, rather then with an *And*. *Stollen waters are sweete, &c. But hee knoweth not, &c.*

Ecclef. 11.9.

It stands in the midst, like a Rudder or Oare, to turne the Boat another way. *Reioyce oh young man, &c. But know that for all these things, God will bring thee to Iudgement, &c.* All runnes smooth, and enclines to the byace of our owne affections, till it lights vpon this rub. The *Babell* of Iniquitie is built vp apace, till confusion steps in with a *But*. It is like the suddaine clap of a Sericant on a Gallants shoulder. He is following his lusts, full sent and full crie; the arrest strikes him with a *But*, and all's at a losse.

As in a faire Summers morning, when the Lärke hath called vp the Sunne, and the Sunne the Husbandman: when the earth had opened her Shop of perfumes, and a pleasant winde fannes cooleneisse through the heated ayre: when euery creature is reioyced at the heart. On a sodaine the furious windes burst from their prisons, the thunder rends the clouds, and makes way for the lightning, and the spowtes of heauen streame downe showres; a hideous tempest sooner dampes all the former delight, then a mans tongue can well expresse it. With no lesse content doe these guests of sinne passe their life, they eate to eate, and drinke to drinke, often to sleepe, alwaies to surfet: they caroll, daunce, spend their present ioyes, and promise themselves infallible supply. On a sodaine, this *But* comes like an vnlooked for storme, and turnes all into mourning; and such mourning (as *Rahell* had for her *Children*) that will not be comforted, because their ioyes are not.

A wicked man runnes headlong in the night of his vnwaked securitie, after his wonted sports; and because hee keepes his old path, which neuer interrupted him with any obstacle, hee nothing doubts, but to speed as hee had wont: but his enemy hath digged a pit in his way, and in he topples, euen to the depth of Hell. Thus wicked

wicked ioyes haue wretched sorrowes: and as man hath his *Sic*, so God hath his *Sed*. If we will haue our will in sinne, it is fit, he should haue his will in punishing. To this sense, *Solomon* frequently in his *Proverbs*: They will pursue wickednesse, *But* they shall bee plagued. I haue forbidden vsurie, adulterie, swearing, malice, as vncleane meates; you will feede on them: *But* you shall bee punished. There is a reckoning behinde, a *But* they neuer shot at: but they shot besides the *But*, the whiles. God hath prepared them as the miserable <sup>a</sup> *markes*, that shall receiue the arrowes of his vengeance, till they are drunke with blood. They shall suffer that in passion; which *Iob* spake in apprehension. <sup>b</sup> *The arrowes of the Almighty shall be within them, the poyson whercof shall drinke up their spirits, and the terrours of God shall set themselves in aray against them.* So *Moses* sung in the person of God against the wicked. <sup>c</sup> *I will make mine arrowes drunke with blood; and my sword shall eate flesh, &c.* They forget, that when God shall rebuke them in his wrath, and <sup>d</sup> *chasten them in his hot displeasure; his arrowes shall sicke fast in them, and his hand shall presse them sore.* This is their sad *Epilogue*, or rather the breaking off their *Scene* in the midst; The *Banket* of stollen waters and secret bread is pleasant: *But* the dead are there; and the guests be in the depth of Hell.

The Deuill doth but cozen the wicked with his cates; as before in the promise of Delicacie, so here of perpetuities. Hee sets the countenance of continuance on them, which indeede are more fallible in their certaintie, then flourishable in their brauerie. Their banquetting-house is very <sup>e</sup> *slipperie*; and the feast it selfe, a meere <sup>f</sup> *dreame*. Let the *Guest* preferue but reason, and he shall easily make the collection: that if for the present,

*Gaudia plus aldes, quam sua mellis habent;*

To the compound of his ioyes, there goe more bitter

<sup>a</sup> *Iob. 7. 20.*

<sup>b</sup> *Iob. 6. 4.*

<sup>c</sup> *Deut. 32. 42.*

<sup>d</sup> *Psal. 38. 1. 2.*

*Obseru. 2.*

<sup>e</sup> *Psal. 73. 18.*  
<sup>f</sup> 20.



then sweet simples; what will then the end be? euen such a one, as at once (*consumit delicias, consummat miseria*) makes an end of their short pleasures, and begins their lasting paines. This my *Text* salutes them, as the Mason was wont to salute the *Emperour* at his Coronation, with a lappe-full of stones:

*Elige ab his saxis, ex quo, Augustissime Caesar,  
Ipse tibi tumulum, me fabricare velis.*

Chuse great *Emperour*, out of this whole heape, what stone thou best likest for thine owne Sepulcher. You that crowne your dayes with *Rose-buds*, and flatter your hearts with a kingdome ouer pleasures, thinke of a low graue for your bodies, and a lower roome for your soules. It is the subtiltie of our commonemie, to conceale this woe from vs so long, that wee might see it and feele it at once. For if we could but foresee it, we would feare it; if we truely feared it, we would make meanes not to feele it.

Our most fortified delights are like the childs castle, done downe with a fillop: *σκιά*, nay *σκιάς ὄναι* a shadow, the very dreame of a shadow, a rotten post, slightly painted; a paper-tower, which the least puffle ouerturnes.

*Cuncta trahit secum, vertitq; volubile tempus.*

Time whirles about the world, and makes all inferiour things to trauell and spend themselues together with him. Sinfull and earthly delight is well called, *amabile, fragile, flebile*, a thing soone loued, sooner ended, but long, very long lamented: a rotten nut, faire but hollow. Though Philosophy saith, there is no vacuitie in *rerum natura*, yet Diuinitie saith, there is no thing

thing but vacuitie in nature rebui. Nature, as it is not onely corrupt of it selfe, but made more fowle in the euill mans vse, hath nothing in it, but *vanitie*: and *vanitie* is nothing: a meere emptinesse, a vacuitie. Hence, if *Aristotle* commends the nature of things, the better *Philosopher Solomon*, discommends the things of nature; especially in their base and bad vsage. Onely the Devils Feast-house hath a faire bush at the dore, (yet if the wine were good, what needs the Iuie?) and <sup>t</sup> *therefore* his people turne in thither, and waters of a full cup are wrung out to them. But when they are once in, they finde themselves deceaued, *for the dead are there, &c.*

<sup>t</sup> Psal. 73. 10.

Then put no trust in so weake comforts, that will be vnto you, as *Egypt* to *Israel*, a Reed; which when you leane vpon, it will not onely faile you, but the splinters shall run into your hand. & *You shall be ashamed of your weake confidence. The Burden of the beasts of the South. Into the land of trouble &c.* I am no Prognosticator. Yet if *Cosmographie* affirme that wee liue in a Southerne Climate, and experience testifie that wee haue many beasts among vs; me thinkes, these words lie as fit for vs, as if they were purposedly made. How many in our land, by losse of Conscience are become Atheists; and by losse of Reason beasts? who run so fast to this Egyprian feast of wickednesse, that hee speakes easiest against them that speakes but of a *Burden*? These hauing found *Sathans* temptations true for the daintinesse, iudging by their owne lusts, dare also take his word for the continuance. But if the great Table of this *Earth* shall be ouerthrowne, what shall become of the dainties that the hand of nature hath set on it? To which purpose saith *Ierome*. <sup>h</sup> *Oh si possemus in talem ascendere speculam, de qua vniuersam terram sub nostris pedibus cerneremus, iam tibi ostenderem totius orbis ruinas, &c.* If it could be granted vs to stand on some lofty Pinacle,

<sup>g</sup> Esa. 30. 5. 6.

<sup>h</sup> Hier. lib. 2.  
Epist. ad Heliod.

cle, from which wee might behold the whole earth vnder our feete; how easily perswasion would make these earthly pleasures seeme vile in thy opinion? You say, your pleasures are, for number manifold, for truth manifest, for dimension great: grant all, though all be false: yet they are fortime short, for end lowre. *Breue est, quod deletat: aeternum, quod cruciat.* It is short, that pleaseth them; euerlasting, that plagueth them. Pleasure is a channell, and, *Death* the sea, whereinto it runs. *Mellissimus ingressus, fellissimus regressus,* yeeld your ioyes sweet at the Porch, so you grant them bitter at the Posterne. *Securus et Securis* must meete. Wickednesse and wretchednesse must be made acquainted. The lewd-mans dinner, shall haue that rich mans Supper: <sup>i</sup> *Thou foole, this night thy soule shall be required of thee.* The Deuill then you see, is a crafty and cheating hoast, whose performance falls as short of his promise, as time doth of eternitie. Let then the Apostles caueat, be the vse of this obseruation. <sup>k</sup> *Let no man deceiue you with vaine words: for because of these things, commeth the wrath of God on the children of disobedience.*

<sup>i</sup> Luk. 12.20.

<sup>k</sup> Ephes. 5.6.

Of seru. 3.

Eccles. 7.2.

<sup>i</sup> Acts. 1.25.

The punishments of the wicked are most vsually in the like; proper and proportionable to their offences. 1. Solomon here opposeth the *house of mourning* to the *house of feasting*; as in expresse termes. Eccles. 7. for as it is fit in the body, that surfet should be followed with death: so these that greedily make themselves sicke with sinne, become iustly *dead* in soule. 2. They haue affected the workes of hell, therefore it is iust that hell should affect them, and that euerie one should be granted their <sup>l</sup> *owne place*. 3. As they would not know what they did, till they had done it; so they fitly know not the place whither they shall goe, till they are in it. *Nescit: hee knoweth not,* &c. 4. For the high places, which their ambition climbed to, Ver. 14. They are cast downe



downe, like *Lucifer*, to the lowest place, the depth of *Hell*. As *Simon Magus* would flye with arrogance, so he came downe with a vengeance, and broke his necke. See how fitly they are quited. <sup>m</sup> *They ate the bread of wickednesse, and drinke the wine of violence*: now they are scanted of both, except they will eate the bread of gall, and drinke their owne teares.

<sup>m</sup> Prou 4.17.

Thus *Pharaoh* drownes the *Hebrew* males in a *Riuer*. *Exod. 1.* therefore is drowned himselfe with his army in a sea. *Exod. 14.* He had laide insupportable burdens on *Israell*; God returnes them with full weight, number, measure. When *Israell* had cut off the thumbs and great toes of <sup>n</sup> *Adoni-bezek*, heare the maimed King confesse the equitie of this Iudgment. *Threescore and ten Kings, hauing their thumbs and great toes cut off, gathered their meate vnder my table: as I haue done, so God hath requited me.* As proud *Baiazeth* threatned to serue *Tamberlaine*, being conquered; to imprison him in a cage of iron, and carry him about the world in triumph: so the *Scythian* hauing tooke that bragging *Turke*, put him to the punishment which himselfe had lesſon'd; carrying and carting him through *Asia*, to be scorned of his owne people. Thus <sup>o</sup> *Haman* is hanged on his owne gallowes. *Periklus* tries the trickes of his owne torment.

*Exod. 1.22.*

*Exod. 14.28.*

<sup>n</sup> *Iudg. 1.7.*

<sup>o</sup> *Esth. 7.10.*

The *Papists*, that would haue fired vs in a house, were themselues fired out of a house. Gunpowder spoyled some of their eyes, Musket-shot killed others, the Engines of their owne conspiracie: and the rest were aduanced higher by the head, then the *Parliament-house*, that would haue lifted vs higher, of purpose to giue vs the more mortall fall. God hath retaliated their workes into their owne bosomes. <sup>p</sup> *They travelled wch iniquitie, conceived mischiefe*: and loe the birth is their owne sorrow. <sup>q</sup> *They haue digged a pit*

<sup>p</sup> *Psal 7.14.*

<sup>q</sup> 15.

V

for

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for vs, and that low, vnto Hell; and arc false into it themselves.

— Nec enim lex aequior vlla est:  
Quam necis artifices, arte perire sua:

No iuster Law can be deu's'd or made,  
Then, that sinnes agents fall by their owne trade:

r Aug. hom. 7.

The order of Hell proceedes with the same degrees; though it giue a greater portion, yet the same proportion of torment. These wretched guests were too busie with the waters of sinne; behold now they are in the depth of a pit, where no water is. Dines, that wasted so many Tunnes of Wine, cannot now procure water; not a Pot of water; not a handfull of water, not a drop of water, to coole his tongue. *Desiderauit guttam, qui non dedit micam.* A iust recompence. Hee would not giue a crumme; he shall not haue a drop. Bread hath no smaller fragment, then a crumme; water no lesse fraction then a drop. As he denied the least comfort to *Lazarus* liuing, so *Lazarus* shall not bring him the least comfort dead. Thus the paine for sinne, answers the pleasure of sinne. Where, now, are those delicate morsels, deepe carowles, loose laughers, proud port, midnight reuels, wanton songs? Why begins not his fellow-guest with a new health? or the Musicke of some rauishing note? or, if all faile, hath his foole-knauish Parasite no obscene iest, that may giue him delight? Alas! Hell is too melancholly a place for mirth. All the Musicke is round-ecchoing groanes: all the water is muddie with stench: all the food anguish.

Thus damnable sinnes shall haue semblable punishments: and as *Augustine* of the tongue, so wee may say of any member. *Si non reddet Deo faciendo quae debet, reddet ei patiendo quae debet.* If it will not serue God in action,

action, it shall serue him in passion. Where voluntarie obedience is denied, involuntary anguish shall be suffered. Know this thou swearer; that as thy tongue spets abroad the flames of Hell, so the flames of Hell shall be powred on thy tongue. As the Drunkard will not now keepe the Cup of satietie from his mouth, so God shall one day hold the Cup of vengeance to it, and he shall drinke the dregges thereof. As the Vsurers are tormentors to the Common-wealth, on earth, so they shall meete with tormentors in Hell; that shall transcend them both in malice and subtiltie: and load them with bonds and executions; and (which is strangely possible) heauier then those, they haue so long traded in. The Church-robber, incloser, ingrosser, shall find worse prolling and pilling in Hell, then themselves vsed on earth; and as they haue beene the worst Deuils to their Countries wealth, so the worst of Deuils shall attend them. The vncleane adulterer shall haue fire added to his fire. And the couetous wretch, that neuer spake but in the Horse-leaches language, and carried a mouth more yawning, then the graues, is now quitted with his *nunquam satis*, and findes enough of fire in the depth of Hell.

The Deuill hath feasted the wicked, and now the wicked feast the Deuill: and that with a very chargeable *Banker*. For the Deuill is a daintie Prince, and more curious in his diet, then *Vicellius*. He feedes, like the Caniball, on no flesh, but mans flesh. He loues no Venison but the *Hart*, no fowle but the *Breast*, no fish but the *Soule*. As the *ungodly haue eaten vp Gods people as bread*; so themselves shall be eaten as bread: it is iust, that they be deuoured by others, that haue deuoured others. As they haue beene Lyons to crash the bones of the poore; so a Lyon shall crash their bones: they are *Satans Feast*, *he shall deuoure them*. Thus they

*Obseru. 4.*

*1* *Pal. 14. 4.*

*1* *Pet. 5. 8.*



that were the guests, are now the *Banket*: as they haue beene feasted with euils, so they feast the Devils.

Make a little roome in your hearts, ye fearelesse and desperate wretches, for this meditation. Behold, now, as in a speculatiue glasse, the Devils hospitalitie. Once be wise: beleeue without triall, without feeling. Yeeld but to be <sup>v</sup> *ashamed of your sinnes*, and then I (can with comfort) aske you; *what fruit they euer brought you?* Let me but appeale from *Philip of Macedon*, when hee is drunke, to *Philip of Macedon*, when he is sober; from your bewitched lusts, to your waked consciences; and you must needes say, that *brenis hac, non vera voluptas*. All <sup>x</sup> *the workes of darknesse are vnfruitfull*, except in producing and procuring <sup>y</sup> *utter darknesse*. Sinne is the Devils earnest-peny on earth, in Hell he giues the Inheritance. Temptation is his presse-money: by rebellion, oppression, vsurie, blasphemie, the wicked like faithfull Souldiours fight his battels: When the field is wonne, or rather lost (for if he conquers, they are the spoile) *in the depth of he'll* hee giues them pay. Who then would march vnder his colours; who, though he promise <sup>z</sup> *Kingdomes*, cannot performe a <sup>a</sup> *Hogge*? Alas poore beggar! he hath nothing of his owne but sinne, and death, and hell, and torment. *Nihil ad effectum, ad defectum satis*. No positieue good, enough priuatiue euill.

Euen those, that passe their soules to him by a reall Couenant, he cannot enrich: they liue and dye most penurious beggars, as pernicious villaines. And they, vpon whom God suffers him to throw the riches of this world (as a snare ouer their hearts) which he cannot doe, but at second hand; haue not enough to keepe either their heads from aking, or their consciences from despairing. Thus, though God permit him, to helpe the <sup>b</sup> *rich man* to fill his *Barnes*, the *Vsurer* to swell

<sup>u</sup> Rom. 6. 21.

<sup>x</sup> Eph. 5. 11.

<sup>y</sup> Matth. 8. 12.

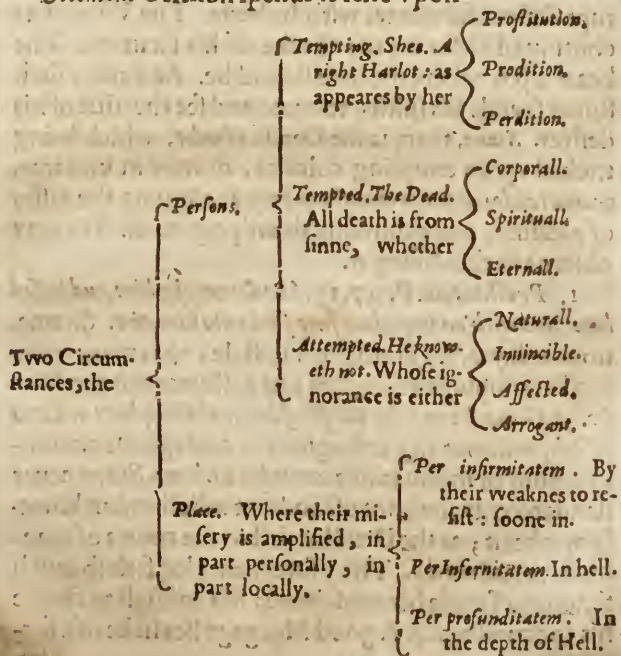
<sup>z</sup> Matth. 4. 9.

<sup>a</sup> Matth. 8. 31.

<sup>b</sup> Luk. 12.

swell his Coffers; the Luxurious to poyson his blood, the malicious to gnaw his howels; the sacrilegious to amplifie his reuenewes; the ambitious with credit, yet there is neither will in God, nor willingnesse in the Deuill, that any of these should be a blessing vnto them. All is but borrowed ware, and the Customers shall pay for day: the longer they abuse them, the larger ar-rerages they must returne. Onely here, I may say, that *bona sunt, que dona sunt*; they are goods, that are gifts: God giues his graces freely, the Deuill his Iunkets falsly: for the guests must pay; and that decerely; when the least *Item* in the bill, for paines, is beyond the greatest dish of the Feast, for pleasures.

Solomons Sermon spends it selfe vpon



The person tempting, or the *Harlot*, is *Vice*; vgly and deformed *Vice*; that with glazed eyes, surphuldr cheekes; pyed garments, and a *Syrens* tongue, winnes ealie respect and admiration. When the heate of temptation shall glow vpon concupiscence, the heart quickly melts. The wisest *Solomon* was taken and snared by a woman: which foule adulterie bred as foule an issue, or rather *progeniem vitiosorem*, a worse, Idolatrie. Satan therefore shapeth his Temptation in the lineaments of an *Harlot*: as most fit and powerfull, to worke vpon mans affections. Certaine it is, that all delighted vice is a spirituall adulterie.

The couetous man couples his heart to his gold. The Gallant is incontinent with his pride. The corrupt Officer fornicates with briberie. The *Vsurer* sets continuall kisses on the cheek of his securitie. The heart is set, where the hate should be. And euery such sinner spends his spirits, to breed and see the issue of his desires. *Sinne*, then, is the Devils *Harlot*, which being tricked vp in tempting colours, drawes in visitants, *promittendo suavia, promittendo perpetua*, giuing the kisses of pleasure, and promising them perpetuall. We may obserue in this *Strumpet*.

f Pro. 7. 13.

1. *Prostitution*. Pro. 7. 13. 'So she caught him, and kissed him, and with an impudent face said vnto him, &c. Shame, now-a-dayes, begins to grow so stale, that many vices shall vie impudent speeches and gestures with the *Harlot*. 2. *Come, let vs take our fill of loue*: as *Putiphars* wife to *Ioseph*, without any ambagious or ambiguous circumlocutions or insinuations, *come lye with me*. Sinne neuer stands to vinty the knot of Gods interdiction, but bluntly breakes it; as the Deuill at first to the rootes of mankind, *ye shall not die*. The *Vsurer* neuer looseth so much time, as to satisfie his conscience: it is enough to satisfie his concupiscence. A good Morgage lies sicke of a for-

g Ver. 18.

Gen. 3.

set,



set, and at the Vsurers mercie. It is as surely damned, as the Vsurer himselfe will be, when he lyes at the mercie of the Deuill. These are so farre from that old *Quere* of Christians, *quid faciemus*; what shall wee doe? That they will not admit the nouell question of these toyte-headed times, *What shall we thinke*? They will not giue the conscience leaue, after a tedious and importunate sollicitation, to study of the matter. But are more iniurious and impenetrable to their owne soules, then that vniust Iudge to the Widdow.

A cheate is offred to a Trades-man, an Inclosure to a Landlord, an vnder-hand Fee clapt in the left hand of a Magistrate, if they be euill, and corruption hath first Marshallled the way, the field is wonne. They neuer treat with sinne for truce, or pause on an answer, but presently yeeld the fort of their conscience. No wonder then, if the Devils *Harlot* be so bold, when she is so sure of welcome. It is our weakenesse, that prompts the Deuill with encouragement: whom if we did resist, hee would desist. Our weake repulses harden and prouoke his fiercer assaults. He would not shew the Worldling his apparant hornes, if hee did not presume of his couetous desire to bee horsed on the backe of *Mammon*; and hurried to Hell. Hence sinne is so bold as to say in the wicked heart, *Non est Deus*, <sup>h</sup> *there is no God*: and so peremptorily to conclude to it selfe, <sup>i</sup> *I shall not be moued*; for *I shall neuer be in aduersitie*. Hence euen <sup>k</sup> *their inward thought is, that their houses shall continue for ever*, &c. This is presumptuous and whorish prostitution; to set out Iniquitie bare-facced, without the Maske of pretexts, to hide her vgly visage. An impetuous, an imperious Impudence, that not with a feminine rapture, but rather with a masculine rape, captures the conscience. You see *Follies* prostitution.

<sup>h</sup> Psal. 14. 1.

<sup>i</sup> Psal. 10. 6.

<sup>k</sup> Psal. 49. 11.

2. Prodition is the ranckling tooth that followes her rauishing kisses. *Iudas* kissed his Maister with the same heart. Iniquitie hath an infectious breath, if a faire countenance. All her delights are like faire and sweet flowers, but full of Serpents. The tempted may giue a concluding groane,

*Sic violor violis, oh violenta, tuis.*

Thy soft flowers haue stung me to death. For indeede it is most true, <sup>1</sup> *Nemo ipsum peccatum amat, sed male amando illud quod amat, illaqueatur peccato.* No man loues sinne for it owne sake, but by an irregular and sinister loue, to that hee doth loue, hee is snared with sinne. The Deuill knowes, that his *Ephesian Harlot*, *Vice*, would want worshippers, if treason and death were written vp on the Temple-dore: therefore health and content are proclaimed, and as on the Theater presented; but there is Hell vnder the Stage, there is treason in the vault.

Thus *Temptation* misleades the Nauigatours with a Pyrates light: deceiues the liuing fowles with a dead bird: a *Syren*, a *Iudas*, a *Iebusite*, a *Iesuite*. For were the *Iesuite* to play the Deuill, or the Deuill the *Iesuite* on the stage of this world; it would be hard to iudge which was the *Iesuite*, which the Deuill; or which played the part most naturally. As Iniquities are *Sathans Harlots* to corrupt the affections; so *Iesuites* are his Engines to peruert the braines: for if the new guest here be heart-sicke, so their *Proselite* is braine-licke. Both are made so dissolute, till they become desolate, robbed and destitute of all comfort.

Sinne deales with her guests, as that bloody German Prince, that hauing inuited many great States to a sollemne Feast, flattered and singled them out one by one,

one, and cut off all their heads. As farall a successe attends on the flatteries of sinne. Oh then, *fuge peccatum exulceratricem hanc*: Fly this Harlot, that carries death about her. Goe aloofe from her dore, as they say, the Deuill doth by the Crosse: but (let that saour of supposition, nay of superstition) doe thou in sincere deuotion flie from sinne, *quasi à facie colubri*, as from a Serpent. Shee hath a Syrens voyce, a Mermaides face, a Helens beautie to tempt thee: but a Leapers touch, a Serpents sting, a trayterous hand to wound thee. The best way to conquer Sinne, is by the Parthian warre, to runne away. So the Poet.

*Sed fuge: tutus adhuc Parthus ab hoste fugae est.*

Rem. Am. lib. 1.

*Tunc peccata fugantur, cum fugiantur.* Wee then put sinne to a forced flight, when it puts vs to a voluntarie flight. That Poeticall *amoris artifex et medicus*, so counsels. *Fuge conscia vestri concubitus, &c.* But beyond all exception, the holy Apostle giues the charge, *flee Fornication*. Shunne the place, suspect the apparence of euill. You see her *Prodution*.

Her *perdition* followes. Shee vndoes a man; not so much in the estate of his carkasse, as of his conscience. The guest is not so much dammified in respect of his goods, as damned in respect of his grace. Everyman is not vndone, that is beggered: many like *Iob*, *Minime pereunt, cum maxime perire videntur*, are indeede least vndone, when they seeme most vndone. Nay, some may say with the Philosopher, *perieram, nisi perissem*, if I had not sustained losse, I had beene lost. So *Dauids* great trouble made him a good man. *Naamans* lea-  
prous flesh, brought him a white and cleane spirit. But the *perdition* that vice brings, is not so visible, as it is miserable. The sequell of the *Text* will amplifie this: onely now I apply it to the Harlot. The Harlot destroys a man many wayes.



1. In his goods. It is a costly sinne. *Thamar* would not yeeld to *Judah* without a hire. The hire makes the Whore.

*Stat meretrix certo quoniam mercabilis are :*

*Et miseris iussu corpore quarit opes.*

*Compar'd with Harlots, the worst beast is good :*

*No beasts, but they, will sell their flesh and blood..*

The old Prouerbe conioynes venery and beggerie. The Prodigall returned not from his *Harlot* without an empty Purse. Sinne doth no lesse vndoe a mans estate. It is a Purgatorie to his Patrimonie. It is objected : It rather helps him to riches, and swels his purse. Doth not a bribed hand, a sycophant-tongue, a couetous and griping palme make men wealthie ? Yeeld wealthie, not rich. He is rich, that possesseth what hee got iustly, and vseth what he possesseth conscionably, other wealthy ; are not vnlike either the *Capuchines*, or the *Seculars*. Some, like the former, professe beggerie, though they possesse the Indies : these had rather fill their eye then their belly, and will not breake a Summe, though they endanger their healths. The other sort, are like the *Seculars*, that will fare well, though with a hard farewell. But (as the *Harlot*, so) often *Vice brings a man to a morsell of bread*. *Prou. 6.* Thus *Tibi fit damno, vitio lucrosa voluptas* : Pleasure is no lesse, then a losse to thee, then a gaine to Sinne. It is not amisse, to answer *Sathans* Inuiters to this Feast, as the vitious Poet his Cockatrice.

*Cur sine mutatus queris ? quia munera poscis.*

*Hac te non patitur causa placere mihi.*

It is euen one reason, to dissuade vs from sinne, that it is costly.

2. In his good name. No worldly vndoing is like this shipwrack. Goods may be redeemed, but this (*semel amissa, postea nullus eris*) once vtterly lost, thou art nobody. It is hard to recouer the Set, when a man is put to the after-game for his credit. Though many a mans reputation be but (*hypenscium ovum*) a rotten Egge; whiles he is a great dealer with other mens goods, and of himselfe no better then a begger. And though the most famous are but *Astmatici*, short-breathed men, and their reputation no better then *Ephraims righteousness*; but *a morning dew*: yet, *actum est de homine, cum actum est de nomine*, when a mans good name is done, himselfe is vndone.

A man, indeede, may loose his good name without cause; and be at once accused & abused; when slanders against him are maliciously excepted, & easily accepted. But *God shal bring forth his righteousness as the light, and his Iudgment as the noone day*. Contrarily, another man hides the vlcers of his sore conscience with the playsters of sound repute! But to be puffed vp with the wrongfull estimation of our selues, by the flattering breath of others blowne praises, is a ridiculous pride. *Sape flagellatur in corde proprio, qui laudatur in ore alieno*. Many, that are commended in other mouthes, are secretly and iustly snibbed in their owne conscience. Such a one couzens his neighbours, they one another, and all himselfe. And as originally the deceit came from him, so euentually the shame will end in him. Hence they, whose fames haue beene carried furthest on the wings of report, haue beene after (by the manifestation of their hidden wickednesses) more deaded in mens thoughts, then in their owne carkasse. For *the name of the wicked shall rot*.

This is the mischief, which sinne in generall, as whoredome in particular, works to the name; a rotten reputa-

<sup>a</sup> Psal. 37. 6.

<sup>b</sup> Pro. 10. 7.

reputation, an infamous fame, a reproach for a report : that their silent memories are neuer coniured vp from the graue of obliuion, but as the *Sonne of Nebat's*; for their owne disgrace; and for an intimation of terroure, to the imitation of their wickednesse. It were well for them, if Time, which vnnaturally deuoures his owne brood, could as well still their mention, as it hath staied their motion : or that their memoriall might not suruiue their funerall. Now, though it be no euident demonstration, yet it is a very ominous and suspicious thing, to haue an ill name: The Prouerbe saith, *hee is halfe hanged*. A thiefe before the Iudge speeds the worse for his notorious name. Is this all? no; but as he, whose breath is stifled with a cord, is wholly hanged: so he that hath strangled his owne reputation, which is the breath of his breath, with a lewd life, is at least halfe suspended. His Infamy hangs on the Gybbet of popular contempt, till it be recovered. He is halfe aliue, halfe a corps. It was the plaine meaning of the Prouerbe:

Now, that a bad name is a broad shame, it appeares; because no Stewes-haunter would be called a Whoremonger. No Papist an Idolater, no Vsurer an Vsurer. All sinners are ashamed to be accounted, what they haue assumed to be. But it is certaine that he that is ashamed of his name, his name may be ashamed of him. As thou louest thy reputation with men, seeke the testimonie of thine owne conscience. It is the best fame, that carries credit with God. Let men say, what they list, *Oh Lord thou knowest mine innocence*. Yet, because it is hard to do good, vnlisse a man be reputed good, therefore dare not to darken the light of thy name, by the grosse cloudes of thy Impieties. This is the second destruction, on that continued Vice brings her Louers. *A wound and dishonour shall he get, and his reproach shall not be wiped away*. When hee hath done it, he is vndone by it. *Perdit honorem, perdendo honestatem*. The dishonestie in



him, shall bring dishonour to him. he builds, *Hamian-like* a gallows for his owne credite/

3. In his health. The precepts of *Wisedome*, practised with obedience, <sup>d</sup> bring health to the flesh, & are life to those that find them. But sinne is rottenesse to the bones. <sup>e</sup> He that committeth fornication, saith Saint Paul, sinneeth against his owne body. Let it be inevitably true in this sin, it is (at least accidentally) true in all sinnes. For though God suffers some reprobates to keepe <sup>f</sup> firme health and to escape common Plagues: that they haue fat eyes and cleare lungs: merry hearts, and nimble loynes: and can stroke their gray haire: yet often hee either puts them on the racke of some terrible disease, or quite puts out their candle. & *Bloudy and deceitfull men shall not live out halfe their dayes.* All sicknesse originally proceeds from sinne, all weaknesse from wickednesse. As *Mephibosheth* caught his lamenesse by falling from his Nurse, so all men their diseasednes by falling from their Christ. The euill disposition of the soule, marres the good composition of the body. There is no disaster to the members, but for disorder in the manners. All diseases are Gods reall sermons from heauen, whereby hee accuseth and punisheth man for his sins.

The *Harlot* is a plague to the flesh: she is worse then a feauer; more infectious then the pistle. Euery Nation hath his seuerall disease. Irish the Ague, Spanyards the Pip, Dutch-men the dropsie, French their fatall and merited miserie; neither doe the English goe scot-free. All haue their speciall plagues somewhat proper to themselves, except whoredome and sinne communicate them. But the *Harlot* is an vniuersall plague, whereof no Nation is free. shee makes the strong man glad of potion, brings health acquainted with the Philitian: and hee that stoutly denied the knowledge of his gate, now stands trembling at his

<sup>d</sup> *Prou. 4.22.*

<sup>e</sup> *1 Cor. 6.18.*

<sup>f</sup> *Psal. 73.4.5.7.*

*Iob. 21.12.*

*verc. 7*

<sup>e</sup> *Psal. 55.23.*

his study dore, with a bare head, a bending knee, and an humble phrase. She is the common sinke of all corruptions, both naturall and preternaturall, incident to the conscience or corpes : and hath more diseases attending on her then the Hospitall.

Deut. 28.

h 1 Cor. 5. 16.

The Madianitish Harlot, Sinne, leads in a traine of no fewer nor weaker plagues, *Consumptions, Feauers, Inflammations, Botches, Emcrods, Pestilences*, are (*peccati q̄disehuē*) the obseruant hand-maides of iniquitie. As it is, then, wicked to <sup>h</sup> *take the members of Cbrist, and make them the members of an Harlot*; so it is wretched to diuorce the affections of the minde from God, and wed them to any impietie. Thus doe these paire of Harlots impair the health.

i Act. 17. 28.

4. They both concur to spoyle a mans soule : whiles the Soule of the soule, Gods Spirit, (*quo agitante calefcimus*) is by this bereaued vs. <sup>i</sup> *In him wee liue, mone, and haue our being. In illo viuimus: viuimus, per naturam, bene viuimus per gratiam. In illo mouemur, vel mouemur potius, ad humana, ad diuina opera suscipienda. x̄c̄i εσμεν; essentiam habemus, quoad esse, et quoad bene esse.* In him all liue naturally, some graciously. In him wee moue, or rather are moued, to the performance, all of humane workes, some of diuine. In him wee haue our being; both that we are at all, and that we are well. This better life is the soule spoiled of, when sinne hath taken it captiue. <sup>k</sup> *The Adultrresse will hunt for the precious life.* She is ambitious and would vsurpe Gods due and claime the heart, the soule. <sup>l</sup> *Hee that doth loue her destroyeth his owne soule.* Which shee loues not for it selfe, but for the destruction of it: that all the blossomes of grace may dwindle and shrink away, as bloomes in a nipping Frost: and all our comforts runne from vs, as flatterers from a falling Greatnesse, or as Vermine from an house on fire. Nay, euen both thy  
liues

x Prou. 6. 26.

i ver. 32.

liues are endangered. The wicked man <sup>m</sup> goeth after her, as a foole to the correction of the stocks; till a dart strike through his liuer, as a bird hasteth to the snare, and knoweth not that it is for his life. It is as ineuitably true of the spirituall Harlots mischiefe. For <sup>n</sup> the turning away of the simple shall slay them. Saue my life and take my goods, saith the prostrate and yeelding Traueller to the theefe. But there is no mercy with this enimie: the life must pay for it. She is worse then that inuincible Nauy, that threatned to cut the throates of all (Men, Women, Infants: ) but I would to God, shee might goe hence againe without her errand, as they did; and haue as little cause to bragge of her conquests.

<sup>m</sup> Prou. 7. 23.

<sup>n</sup> Prou. 1. 32.

Thus haue wee discribed the *Tempresse*. The *Tempted* followes, who are here called the *Dead*. There be three kindes of death, corporall, spirituall, eternall. Corporall, when the body leaues this life. Spirituall, when the soule forsakes, and is forsaken of grace. Eternall, when both shall be throwne into hell. 1. is the seperation of the soule from the body. 2. is the seperation of body and soule from grace. 3. the seperation of them both from euerlasting happineise. Man hath two parts, by which hee liues; and two places, wherein he might liue, if hee obeyed God: Earth for a time, Heauen for euer. This *Harlot Sin*, deprives either part of man in either place of true life; and subiects him, both to the first and second death. Let vs therefore examine in these particulars, first, what this death is, and secondly, how *Sarhans* guests, the wicked, may be laid liable thereunto:

1. Corporall death is the departure of the soule from the body, whereby the body is left dead, without action, motion, sense. For the life of the body, is the vnion of the soule with it. For which essentiall dependance, the soule is often called and taken for the life.



° Ioh. 13. 37.

¶ Math. 10. 39.

life. • Peter said unto him, Lord, why cannot I follow thee now? I will lay downe my soule for thy sake. τὴν ψυχὴν, his soule; meaning as it is translated, his life. And <sup>k</sup> He that findeth his soule, shall loose it: but hee that looseth his soule for my sake, shall finde it. Here the Soule is taken for the Life. So that in this death there is the seperation of the soule and body, the dissolution of the person, the priuation of life, the continuance of death: for there is no possible regresse from the priuation to the habite, except by the supernaturall and miraculous hand of God. This is the first but not the worst death, which sinne procureth. And though the speciall deadnesse of the guests here be spirituall: yet this, which we call naturall, may be implied, may be applied: for when God threatned death to Adams sinne, *in illo die morieris: in the day that thou eatest thereof thou shalt surely die*; yet Adam liued nine hundred and thirtie yeares after. There was, notwithstanding, no delay, no delusion of Gods decree: for *in ipso die*, in that very day death tooke hold on him; and so is the Hebrew phrase, *dying, thou shalt dye*; fall into a languishing, and incurable consumption, that shall neuer leaue thee, till it bring thee to thy graue. So that hee instantly dyed, not by present seperation of soule and body, but by *mortalitie, mutabilitie, miserie*, yea by sorrow and paine, as the instruments and agents of Death. Thus said that Father. <sup>r</sup> *After a man becometh to be in this body, (by reason of his sinne) he is euen in death.*

1 Gen. 2. 17.

¶ Aug. ciuit. dei.  
Lib. 13. cap. 10.

° Hebr 9. 27.

The wicked then, are not onely called Dead, because the conscience is dead; but also in respect of Gods decree, whose inviolable substitution of Death to Sinne cannot be euaded, auoyded. It is the Satute-law decreed in the great Parliament of Heauen. <sup>s</sup> *Statutum omnibus semel mori. It is appoynted unto men once to die.* This is one speciall kindnesse that sinne doth vs;  
one

one kisse of her lippes. Shee giues her louers three mortall kisses. The first kills the conscience: the second the carcase: the third body and soule for euer. <sup>c</sup> Death passed upon all men, for that all haue sinned. So Paul schooles his Corinthians. <sup>v</sup> For this cause many are weake and sicke among you, and many sleepe. And conclusiuelly, *peccati stipendium mors.* <sup>x</sup> The wages of sinne is Death. This Death is to the wicked, death indeed, euen as it is in it owne full nature, the curse of God; the suburbes of Hell. Neither is this vniust dealing with God, that man should incurre the death of his body, that had relected the life of his soule. <sup>y</sup> *nisi precessisset in peccato mors animæ, numquam corporis mors in supplicio sequeretur.* If sinne had not first wounded the body, death could not haue killed the soule. Hence saith Augustine. <sup>z</sup> Men shunne the death of the flesh rather then the death of the spirit: that is, the punishment, rather then the cause of the punishment,

Indeed Death considered in Christ, and ioyned with a good life, is to Gods elect a *an aduantage*: nothing else, but a bridge ouer this tempestuous sea to Paradice. Gods mercy made it so, saith S. Augustine, <sup>b</sup> Not by making death in it selfe good, but an instrument of good to his. This hee demonstrates by an instance. <sup>c</sup> As the Law is not euill, when it increaseth the lust of sinners, so death is not good, though it augment the glory of sufferers. The wicked vse the law ill, though the law be good. The good die well, though death be euill. Hence saith Solomon. <sup>d</sup> The day of death is better then the day of ones birth. For our death is (not *obitus*, sed *abitus*) not a perishing but a parting. *Non amittitur anima, præmittitur tantum.* The soule is not lost to the body, but onely sent before it to ioy. *Si diuini seponitur, melius reponitur.* If the soule be painfully laid off, it is ioyfully laid vp. Though euery man that hath his *Genesis*, must haue

<sup>c</sup> Rom. 5.12.

<sup>v</sup> 1 Cor. 11.30.

<sup>x</sup> Rom. 6.23.

<sup>y</sup> Fulgent.

<sup>z</sup> De Trin. lib. 4. cap. 12

<sup>a</sup> Phil. 1.21.

<sup>b</sup> De ciuit. lib 13 chap. 4. Non quia mors bonum aliquid facta est, quam viæ contrariū; sed ut instrumentum fieret, per quod transiretur in vitam.

<sup>c</sup> chap. 5.

<sup>d</sup> Eccles. 7.1.

his *Exodus*; and they that are borne must dye. Yet saith *Tertullian* of the Saints: *Profectio est, quam putas mortem*. Our dying on earth, is but the taking our iourney to Heauen. *Simson* departs, and that in peace. *In pace, in pacem*. Death cannot be euentually hurtfull to the good; for it no sooner takes away the temporall life, but *Christ* giues eternall in the roome of it.

Alas! *σῶματα, πῆσσωματα*: *Corpora, cadauera*. Our graues shall as surely be Coffins to our bodies, as our bodies haue beene Coffins to our soules. The minde is but in bondage, whiles the body holds it on earth. *σῶμα, quasi σῆμα*, as *Plato* affirms. Of whom saith an *Anthony*; that when hee saw one too indulgent to his flesh in high Diet, he asked him; *What doe you meane to make your prison so strong?* Thus, *qui gloriatur in viribus corporis, gloriatur in viribus carceris*: He that boasteth the strength of his body, doth but bragge, how strong the Prison is, wherein he is iayled.

*Σῶμα πάθος ψυχῆς, ἄδης, μοῖς, ἀχθος, ἀνάγκη*. The body is the disease, the graue, the destinie, the necessitie and burden of the soule.

*Hinc cupiunt, metuant quæ, dolent, gaudent quæ, nec auræ  
Respiciunt clausa tenebris et carcere cæco.*

*Feares, ioyes, griefes, and desires mans life do share:  
It wants no ills, that in a Prison are.*

It was a good obseruation, that fell from that *Stoicke*. *Homo calamitatis fabula, infelicitatis tabula*. Man is a Storie of woe, and a map of miserie. So *Mantuan*.

*Nam quid longa dies nobis, nisi longa dolorum  
Collucet? Longi patientiæ carceris, atas?*

*Ficin in vita  
Platonis.*

*Hom.*

*Epictet. qui tolerandas esse iniurias, et abstinendum à voluptate docuit.*



It appeares then, that Death is, to the good, a procurer of good. <sup>h</sup> *Mors intermittit vitam, non eripit. Venit iterum, qui nos in lucem reponat dies.* Their Death is but like the taking in sunder of a Clocke, vvhich is pulled a pieces by the makers hand, that it may bee scowred, and repolished, and made goe more perfectly. But Death to the wicked is the second step to that infernall Vault, that shall breede either an innouation of their ioyes, or an addition to their sorrowes. *Dives* for his momentanie pleasures, hath insufferable paines. *Indas* goes from the Gallowes to the Pit. *Esaus* from his dissolution in earth, to his desolation in Hell. *The dead are there.* Though the *dead* in soule be meant literally, yet it fetcheth in the body also. For as originall sinne is the originall cause of Death, so actuall sinnes hasten it. Men speede out a Commission of Iniquities against their owne liues. So the enuious man rots his owne bones. The Glutton strangles, the Drunkard drownes himselfe. The male-content dryes vp his blood in fretting. The couetous, whiles he Italianates his conscience, and would Romanize his estate, starues himselfe in plaine English: and would hang himselfe, when the Market falls, but that hee is loath to be at the charges of a Halter. Thus it is a Feast of Death, both for the present sense, and future certaintie of it. *The dead are there.*

*Lactant. lib. 4.  
48.*

2. Spirituall death is called the death of the soule: which consisteth not in the losse of her vnderstanding and will (these she can neuer loose, no not in Hell) but of the *truth* and *grace* of God; wanting both the light of faith to direct her, and the strength of Loue to incite her to goodnesse. <sup>i</sup> *For to be carnally minded is death: but to be spiritually minded, is life and peace.* The soule is the life of the body, God of the soule. The spirit gone vtterly from vs, wee are dead. And so especially, are

<sup>i</sup> Rom. 8.6.

k Eph. 2. 1.

l Tim. 5. 6.

m Esa 59. 2.

n Heb 10. 38.

o Gal. 2. 20.

p Eph. 2. 5.

the guests of Satan, dead. <sup>k</sup> You hath he quickened, who were dead in trespasses and sinnes. And <sup>l</sup> the Widow that liueth in pleasure, is dead whiles she liueth. This diuorcement and seperation made betwixt God and the soule by sinne, is (*mors anime*) the death of the soule. <sup>m</sup> But your Iniquities haue seperated betweene you and your God. <sup>n</sup> But we liue by faith: and that <sup>o</sup> in the Sonne of God. <sup>p</sup> His spirit quickens vs, as the soule doth a lump of flesh, when God infuseth it.

Now because these termes of *spirituall death* are communicated both to the elect and reprobates, it is not amisse to conceiue, that there is a double kinde of *spirituall death*. 1. In regard of the *Subiect* that dieth. 2. In regard of the *Object* whereunto it dieth. *Spirituall death* in the faithfull is three-fold.

q Rom. 6. 2.

1. They are dead to Sinne. <sup>q</sup> How shall wee that are dead to sinne, liue any longer therein? A dead nature cannot worke. He that is dead to sinne, cannot, as hee is dead, sinne. Wee sinne indeede, not because wee are dead to sinne, but because not dead enough. Would to God you were yet more dead, that you might yet more liue. This is called *Mortification*. What are mortified? Lustes. The wicked haue mortification too; but it is of grace. *Matth. 8.* They are both ioynntly expressed. *Let the dead burie the dead.* Which Saint *Augustine* expounds. <sup>r</sup> Let the spirituall dead, bury those that are corporally dead. The faithfull are dead to sinne: the faithlesse are dead in sinne. It is true life to bee thus dead. *Mortificatio concupiscentia; unificatio anime*: so farre is the spirit quickened, as the flesh is mortified. So true is this Paradoxe; that a Christian so farre liues, as he is dead: so farre he is a Conquerour, as he is conquered. *Vincendo se, vincitur à se.* By ouercomming himselfe, he is overcome of himselfe. Whiles hee ouer-rules his lustes, his soule rules him. When the outward cold rageth

Matth. 3. 22.

r De ciuit. lib. 20. cap. 6.

rageth with greatest violence, the inward heat is more and more effectuell. When Death hath killed and stilled concupiscence, the heart begins to liue. This warre makes our peace.

This life and death is wrought in vs by Christ : who at one blow slew our sinnes, and saued our soules. *Una eademq; manus vulnus opemq; tulit.* One and the same hand gaue the wound and the cure. *Vulneratur concupiscentia, sanatur conscientia.* The deadly blow to the concupiscence, hath reuiued the conscience. For Christ takes away as well (*dominandi vim*, as *damnandi vim*) the dominion of sinne, as the damnation of sinne. He died, that <sup>s</sup> sinne might not raigne in our mortall body, he came to <sup>t</sup> destroy, not onely the Deuill, but the workes of the Deuill. Hence if you would, with the spectacles of the Scriptures, reade your owne estates to God, <sup>v</sup> *Reckon your selues to be dead indeede vnto sinne, but aliue vnto God through Iesus Christ our Lord.* This triall consists not in being free from lusts, but in brideling them: not in scaping tentation, but in vanquishing it. It is enough, that <sup>x</sup> *in all these things, wee are more then Conquerours, through him that loued vs.*

<sup>s</sup> Rom. 6. 12.

<sup>t</sup> 1 Ioh. 3. 8.

<sup>v</sup> Rom. 6. 11.

<sup>x</sup> Rom. 8. 37.

<sup>v</sup> Gal. 2. 19.

2. They are dead to the Law. <sup>y</sup> *For I through the Law, am dead to the Law, that I might liue vnto God.* Wherein hee opposeth the Law against the Law, the new against the olde, the Lawe of Christ, against that of Moses. <sup>z</sup> *This accuseth the accusing, condemneth the condemning Law.* The Papists vnderstand this of the ceremoniall Law : but Paul plainly expresseth, that the Law morall, which would haue beene to vs a Law mortall, is put vnder: *wee are dead vnto it.* As Christ at once came ouer death; and ouercame death, *et super it, et superat.* So we, in him, are exempted from the condemning power and killing letter of the Law; and by being dead vnto it, are aliue ouer it. Indee

<sup>z</sup> Luth. in Gal.



the Law still abides: as *Christ* when hee rose from the graue, the graue remained still. *Peter* freed from the Prison, the Palsey from his Bed, the young man from his Coffin, the Prison, Bed, Coffin remaine still; the persons are deliuered. So the Law abides to mortifie our lustes still more and more, but our conscience is freed from the bondage of it. *Wee are dead vnto it.*

3. They are dead to the world. This *Death* is double, Actiue and Passiue.

1. Actiue. The world is dead vnto vs. The vanitie of carnall ioyes, the varietie of vanities, are as bitter to vs, as pleasant to the Cosinopolite or worldling. And since wee must giue our voyces either to God or *Mammon*; when God asketh as *Iehus*, *Who is on my side, who?* We stand out for our God. *Angustum est stratum pectoris humani, et utrumq; operire non potest.* Mans heart is too narrow abed, to lodge both God and the world in at once. *Qui utrumq; ambit, in utroq; deficiet.* The Hound that followes two Hares, will catch neither. *Nemo potest duobus Dominis, neque dominis, inseruire.* No man can serue two Masters, with true seruice; especially when they command contrary things. Thus is the world dead to vs: For since the world is not so precious as the soule; wee leaue the world to keepe our soule: since both cannot well be affected at once. Therefore <sup>a</sup> we account all things drosse and losse for the excellent knowledge of *Christ*.

Matth. 6.

<sup>a</sup> Philip. 3. 8.

<sup>b</sup> 1 Cor. 4. 13.

2. Passiue. Wee are dead to the world. As wee esteeme it drosse, it esteemes vs filth. <sup>b</sup> Wee are made as the filth of the world, and as the off-scouring of all things vnto this day. As wee, in a holy contempt, tread it vnder in our workes, and vilefie it in our words, so it lookes vpon vs betwixt scorne and anger, and offers to set his foote on our neckes. But *vicimus*, wee have conquered.

conquered. <sup>c</sup> Whosoever is borne of God, ouercommeth the world: and this is the victorie that ouercommeth the world, euen our faith. Let vs reioyce, therefore, <sup>d</sup> in our Lord Iesus Christ; by whom the world is crucified to vs, and wee to the world.

<sup>c</sup> 1 Ioh. 5. 4.

<sup>d</sup> Gal. 6. 14.

These are good deaths! blessed soules, that are thus dead. Their death is *Mortification*; and like the Phoenix, they are no sooner dead, but they are new borne. Their old mans *Autumne* is their new mans *Spring-tide*. There are none thus dead at this Feast.

The dead, here, haue seared consciences, poisoned affections, warped, withered, rotten soules. Twice dead, saith Saint Iude, and some without hope of growing, plucked up by the rootes. Though the Pythagorean error, the transanimation or the departure of the soule from man to man, was brought to the *Basilideon* heresie: Nay, (which was more grosse) though the Poets fained, that the soules of men departed into beasts. *Orpheus* into the Swanne, *Aiav* into the Lyon, *Agamemnon* into the Eagle, Politicians into Bees and Ants, the luxurious into Hogges, tyrants into Wölues: which were positions for *Machiawell*, and Articles of *Lucians* faith. Yet they might rather, (and that more fauourably to their owne credites, speaking according to mens liues) haue affirmed that the spirits of beasts might rather seeme to haue entred men: if at least the beasts doe not preserue their nature better then men. They liue whiles they liue; men are dead euen liuing. *Impiè viuere est diu mori*. A wicked life is a continuall death. And we may say of an old wicked man, not that hee hath liued, but that hee hath beene long. *Dens vita, à qua qui distinguitur perit*. God is the true life, without whom we cannot liue.

*Non diu vixit,  
sed diu fuit.*

The heart of a wicked man thus becommeth dead. The Deuill workes by suggesting, man by consenting,  
God

*Dei nolle emolli-  
re, obdurare est :  
nolle illumina-  
re, &c.*

*° Hos. 13. 9.*

*Deus prior in  
amore, posterior  
in odio.*

*Ab illo est quod  
statur : à nobis  
quod ruitur.*

God by forsaking. He forsakes thus. 1. By suffering a hard heart to grow harder. 2. By giuing successe to ill purposes, which hee could haue disappointed. 3. By not imparting the assistance of his spirit. Thus he leaues them in darknesse, that would not chuse the light; and finding their hearts vndisposed to beleue, deliuers them vp to Infidelitie. His not willing to soften, is enough to harden: his not willing to enlighten, is to darken. *Dei claudare est clausis non aperire.* God is then said to shut vp, when he doth not open to them that are shut vp. God is able to soften the hard heart, open the blinde eye, pierce the deafe eare: when hee doth, it is mercie; when not, it is Iustice. Onely our falling is from our selues. *° Oh Israel, thou hast destroyed thy selfe, but in mee is thy helpe.* For God is euer formost in loue, but last in hate. He loued vs, before we loued him: but wee hate him, before hee hates vs. *Multi ne laberentur detenti, nulli vt laberentur impuls.* God preferues many from falling, but hee thrusteth none downe. By his strength we stand, by our owne weakenesse we fall.

As in the sicknesse of the body, so of the soule, there are criticall dayes, secret to our selues, but well knowne to God; whereby hee sees our recouerie vnlikely, and therefore turnes vs ouer to the danger of our sicknesse. That now too late *Ierusalem* knowes, what was offred her *in the day of her visitation*. God blindes the soule blinded before by *Satan*; and hardens againe *Pharaohs* selfe-hardned heart: *Et quia non faciunt bona que cognoscunt, non cognoscent mala que faciunt.* Because they would not doe the good they knew, they shall doe the euill they knew not. Thus is the soules death degreed vp. Sinne gathers strength by custome, and creepes like some contagious disease in the body from ioynt to ioynt; and because not timely spied and medicined, it threatens



threatens vniuersall hazard to the whole. It swels like the Sea: *Unda leuis, maiora volumina, fusctus ad cœlum.* An Egge, a Cockatrice, a Serpent, a fierie flying Serpent. Custome indeede kills the soule. The Curse that the *Cretians* vsed against their enemies, was not fire on their houses, nor rotnennesse on their beasts, nor a sword at their hearts; but that, which would in time trebble to them all these mischiefes, that they might be delighted with an euill *custome*. Temptation assaults the heart: consent wounds it: it lyes sicke of action: it dies by delight in sinne: it is buried by custome. The Bell hath tolled for it, Gods word hath mourned: the Church hath prayed for it: but (*quid valeant signa precesue?*) What good can signes & prayers doe, when we voluntarily yeeld our heart to him that violently kills it? Thus God leaues the heart, and Satan ceaseth on it, whose gripes are not gentler then Death.

Thus the habite of sinne takes away the sense of sinne; and the conscience that was at first raw and bleeding, as newly wounded, is now *scared up with an hote iron*. The conscience of a wicked man first speaks to him, as *Peter to Christ*, & *Master looke to thy selfe*. But he stops her mouth with a violent hand. Yet shee would faine speake with him, like the importunate Widdow, to doe her iustice. Hee cannot well be rid of her; therefore he sets her a day of hearing, and when it is come, faileth her. Shee cries yet lowder for audience; and when all his corrupt and bribed affections cannot charme her silence, he drownes her complaints at a Tauerne, or laughs her out of countenance at a Theater. But if the pulse beates not, the body is most dangerously sicke, if the conscience pricke not, there is a dying soule. It is a lawlesse Schoole, where there is an awlesse Monitor. The Citie is easily surprised, where the watch cannot ring the alarmes. No maruell, if

*Per mala consuetudine delictentur.*

† 1 Tim. 4. 3.

8 Matth. 16. 22.

numnesse be in the heart, when there is drunkenness in the conscience.

These are the *dead* guests. *Dead* to all goodnesse. Deafe eares, lame feete, blinde eyes, maimed hands, when there is any imployment for them in Gods seruice. *Eyes full of lust*, void of compassion. *Eares deafe to the word*, open to vanitie. *Feete, swift to shed blood*, slow to the Temple. *Hands open to extortion*, shut to charitie. To all religion the heart is a piece of dead flesh. No loue, no feare, no care, no paine can penetrate their senselesse and remorselesse hearts. I know, that according to the speech of the Philosopher, *Nemo fit repente miser*: This is no sodaine euill: they were borne sick, they haue made themselues dead. Custome hath inveterated the vlcer, rankled the conscience, and now sinne flowtes the Physicians cure, knowing the soule dead. Through many wounds they come to this death. At first they sinne and care not, now they sinne and know not. The often taken Potion neuer works. Euen the Physicke of reproofe turnes now to their hardning. Oh that our times were not full of this deadnesse! How many neuer take the maske of Religion but to serue their owne turnes! And when pietie becomes their aduantage, yet they at once counterfet and contemne it. If a wished successe answere the intention of their minds, and contention of their hands, God is not worthie of the praise; either their fortune or their wit hath the glory of the deede, and thanks for it. But if they be crossed, God shall be blasphemed vnder the name of destinie, and hee shall be blamed for their ill; to whom they will not be beholding for their good.

God is not thought of but in extremitie, not spoken of but in blasphemie. Oh dead hearts! whose funerall we may lament, whose reuiuing wee may, almost, not hope.

hope. But what? will this *deadnesse* neuer be a little wakened? True it is, that God must miraculously raise vp the soule thus *dead*, and put the life of his grace into it, or it is desperate. The conscience, I confesse, will not euer lye quiet in these dead guests: but as they haue iayled vp that for a while in the darknesse of *Securitie*; so when God looseth it, it will rage as fast against them, and dogge them to their graues. For as there is a Heauen on earth, so a Hell on earth. The dead to sinne are heauen'd in this world: the *dead* in sinne are hell'd here, by the tormenting anguish of an vnappeaseable conscience. As Bishop *Latimer*, in a Sermon, told these guests of a Feast in Hell; which will afford them little mirth: where *weeping* is serued in for the first course, *gnashing of teeth* for the second. So, after their Feast on Earth, which was no better then *Numa's*, where the Table swomme with delicate dishes, but they were swimming dishes, *spectande non gustande dapes*; Let them prepare for another *Banket*, where groanes shall be their bread, and teares their drinke, sighes and sorrowes all their lunkets; which the *Erynnyis* of conscience, and the *Megara* of desperation shall serue in, and no euerlastingnesse of time shall take away.

But these spiritually *dead guests* doe not euermore scape so long: sometimes God giues them in this life a draught of that viall of his wrath which they shall after sup off to the bottome. The wicked man, that had no feare, now shall haue too much feare. Hee that begun with the wanton Comedie of presumption and profanenesse, ends with the Tragedie of horreur and despaire. Before he was so a-sleepe, that nothing could waken him: now hee is so waking, that nothing can bring him a-sleepe. Neither disport abroad, nor quiet at home can possesse him: hee cannot possesse himselfe. Sinne is not so smooth at setting forth, as turbu-



<sup>h</sup> Amos 5. 18.

19.

<sup>i</sup> Aug. in Psal.  
45.

lent at the iourneyes end. The wicked haue their day, wherein they runne from pleasure to pleasure, as *Iobs* children from *basket* to *basket*: their ioyes haue changes of varietie, little intermission, no cessation; neither come they faster, then their lusts call for them. So God hath his day: And <sup>h</sup> *woe vnto you that desire the day of the Lord: to what end is it for you? the day of the Lord is darknesse and not light. As if a man did flee from a Lyon, and a Beare met him; or went into the house, and leaned his hand on the Wall, and a Serpent bit him.* Such is the vnrest of a conscience brought to fret for his sinnes. So *August.* <sup>i</sup> *Fugit ab agro in ciuitatem, à publico ad domum, à domo in cubiculum.* He runnes from the field into the Citie, from the Citie to his house, and in his house to the priuatest Chamber: but he cannot flie hisemie, that cannot flie himselfe.

At first the Deuils guest pursues pleasure so eagerly, that hee would breake downe the barres that shut it from him, and quarrell, with venture of his blood, for his delights, nay for the conditions of his owne sorrow and damnation. Now pleasure is offered him: no, it will not downe. Musicke stands at his Windore: it makes him as mad with discontent, as it did once with ioy. No rest can stirre his laughter, no companie can waken his vnreasonable and vnseasonable melancholy. Now hee that was madder then *Nero* in his delights, feare compasseth him on euerie side. Hee starts at his owne shaddow, and would change firmenesse with an *Aspen* lease. He thinkes, like the *Burgundians*, euery Thistle a Launce, euery Tree a man, euery man a Deuill. *They feare, where no feare was*, saith the *Psalmist*. They thinke, they see, what they doe not see. This is the wicked mans alteration: time is, he will not be warned; time comes, hee will not be comforted. Then he is satisfied with lusts, that thought satisfaction impossible.

impossible. Riches wearie him now to keepe them more then they wearied him once to get them; and that was enough. So I haue read the oppressers will. *Lego omnia bona mea domino Regi, corpus sepultura, animam diabolo.* I bequeath all my goods to the King, my body to the graue, my soule to the Deuill. He that did wrong to all, would now seeme to doe right to some; in giuing his coyne to the Prince, whom he had deceiued; his soule to the Deuill, whom hee had serued. Wherein, as he had formerly iniured man, now he iniures both God and himselfe too.

3. I haue dwelt the longer on this *spirituall deadnesse*, because the guests at this banquet haue this death in present: the precedent and subsequent are both future; the one naturally incurred by sinne, the other iustly inflicted for vnrepented sinne. For all shall dye the *corporall death*, <sup>k</sup> *Hee that seareth an oath*, as well as *hee that sweareth*, the religious as the profane. But this last, which is *Eternall death*, shall onely cease on them, that haue before hand with a *spirituall death* staine themselves. This therefore is called the *second death*.

<sup>l</sup> *Blessed and holy is hee, that hath part in the first resurrection*, (which is the *spirituall life* by grace:) *On such the second death hath no power.* Hee that is by Christ raised from the first death, shall by Christ also scape the second. But hee that is *dead spirituallly*, after hee hath died *corporally*, shall also dye *eternally*. This is that everlasting seperation of body and soule from God, and consequently from all comfort. <sup>m</sup> *Feare him*, saith our Saviour, *that is able to destroy both body and soule in Hell.* <sup>n</sup> *And many of them, that sleepe in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.* This is that death, that <sup>o</sup> *God delights not in.* His goodnesse hath no pleasure in it, though his iustice must inflict it.

<sup>k</sup> Eccles. 9. 2.

<sup>l</sup> Reuel. 20. 6.

<sup>m</sup> Matth. 10. 28

<sup>n</sup> Dan. 12. 2.

<sup>o</sup> Ezck. 33. 11.

Man by sinne hath offended God an infinite Ma-  
iestie, and therefore deserues an infinite miserie. Now  
because he is a nature finite, hee cannot suffer a pu-  
nishment infinite in greatnesse, *simul et semel*, together  
and at once: hee must therefore endure it (*successiue sine  
fine*) successiuelly without end. The punishment must  
be proportioned to the sinne; because not in present  
greatnesse, therefore in eternall continuance. Christ  
for his elect suffered in short time sufficient punishment  
for their sinnes: for it is all one, for one that is eternall  
to dye, and for one to dye eternally. But he for whom  
Christ suffered not in that short time, must suffer for  
himselfe beyond all times, euen for euer.

This is the last *Death*: a liuing death, or a dying  
life, what shall I tearme it? If it be life, how doth it  
kill? If death, how doth it liue? There is neither life  
nor death but hath some good in it. In life there is  
some ease: in death an end. But in this *death* neither  
ease nor end. <sup>h</sup> *Prima mors animam dolentem pellet de cor-  
pore: secunda mors animam nolentem tenet in corpore.*  
The first death driues the soule vnwillingly from the  
body; the second death holdes the soule vnwillingly  
in the body. <sup>i</sup> *In those dayes shall men seeke death, and  
shall not finde it; and shall desire to dye, and death shall flye  
from them.* <sup>k</sup> *Their worme shall not dye.* Thus saith the  
Scripture, *morientur mortem*, they shall dye the death. Yet  
their death hath much too much life in it. For there  
is a perfection giuen to the body and soule after this  
life; as in heauen to the stronger participation of com-  
fort, so in hel to the more sensible receiuing of torment.  
The eye shall see more perspicuously, and the eare  
heare more quickly, and the sense feele more sharply,  
though all the obiects of these be sorrow and anguish.  
*Vermis conscientiam corrodet, ignis carnem comburet, quia  
et corde et corpore deliquerunt.* The worme shall gnaw  
the

<sup>h</sup> *Aust. de ciuit.  
dei. lib. 21. cap. 3.*

<sup>i</sup> *Reu. 9. 6.*

<sup>k</sup> *Esay. 66. 12.*

*Aug.*



the conscience, the fire burne the flesh, because both flesh and conscience haue offended. This is the fearful death, which these guests incurre: this is the *Shot at the Dinells Banket*. God in his Iustice suffers him to reward his guests, as hee is rewarded himselfe, and (since they loued his worke) to giue them the stipend due to his seruice. These are the tempted guests: *dead*.

The vlgar Latine translation, I know not vpon what ground, hath interpreted here, for *mortui, Gigantes*: thus: *hee knoweth not that the Gyants are there*. Monstrous men, that would dart thunder at God himselfe; and raise vp mountaines of impietie against Heauen. As if they were onely great men that feasted at *Sathans Banket*, whose riches were able to minister matter to their pleasures. And surely such are in these dayes: of whose sinnes when we haue cast an inventory account, we might thus with the *Poet* sum vp themselves.

*Vis dicam quid sis? magnus es Ardelio.*

*Thou hast great lands, great power, great sinnes: and ihan  
Dost aske me what thou art? th'art a great man.*

The *Gyants*, in the *Scripture*, were men of a huge stature, of a fierce nature. The *Poets* fained their *Gyants* to be begotten and bred of the *Sunne* and the *Earth*, and to offer violence to the Gods: some of them hauing an hundred hands, as *Briareus* was called *centimanus*: meaning, they were of great command; as *Helen* wrot to *Paris* of her husband *Menelaus*. *An nescis longas regibus esse manus?* This word *Gyants*, if the originall did afford it, must be referred, either to the guests; signifying that monstrous men resorted to the *Harlots* table, & that it was *Giganteum conuiuium*, a tyrannous feast: or else (and that rather) to the tormentors; which are laid

Gen. 6. ♣

laid in ambush, to surprise all the commers in, and carry them as a pray to Hell. But because the best translations giue no such word, and it is farre fetched, I let it fall, as I tooke it vp.

The third person here inserted, is the *Attempted*: the new guest whom she strives to bring in to the rest. He is discribed by his ignorance, *Nescit*: Hee knoweth not what company is in the house, that the dead are there. It is the Devils pollicie, when hee would ransacke and robbe the house of our conscience, like a theefe to put out the candle of our knowledge. That wee might neither discerne his purposes, nor decline his mischeefes. Hee hath had his instruments in all ages, to darken the light of knowledge. *Domitian* turnes Philosophie into banishment. *Julian* shuts vp the Schoole-doors. The barbarous souldiours vnder *Clement* the seauenth, burned that excellent *Vatican library*. Their reasons concurred with *Julians prohibition* to the Christians. *ὥστε μὴ δι' ἐκείνων πνεύματος ἐκμάμεθα*: least they kill us with our owne weapons. For it is said euen of Gentile learning. *Hic est Goliath gladius, quo ipse Goliath ingulandus est. Hic Herculis claua, quæ rabidi inter Ethnicos canes percutiendi sunt.* This is that *Goliath's sword*, whereby the Philistine himselfe is wounded. This is that *Hercules clubbe*, to smite the madde dogs amongst the heathen. *Habadahtus*, *Mahomet's* scholler, that *Syrian Tyrant*, forbad all Christian children in his dominions, to goe to schoole; that by ignorance hee might draw them to superstition. For *τὸ ἀφιλόσοφος ἐν τῷ σκότει ὀρεχέσθαι. To be destitute of learning is to dance in the darke.* These were all *Sathans* instruments; yet they come short of the Pope; whose pollicie to aduance his *Hierarchie*, is to oppresse mens consciences with ignorance: teaching that the fullnesse of zeale, doth arise from the emptinesse of knowledge:

ledge: euen as fast as fire flasheth out of a fish-pond.

There are degrees in sin, so in ignorance. It is a sin to be ignorant of that we should know: but a greater sinne to be ignorant of that wee haue meanes to know. Ignorance may be distinguished into five kindes. *Humane, naturall, affected, inuincible, proud and puffed up.*

*Ignorantia humana, naturalis, affectata, inuincibilis, superba.*

1 The first is *humane*. This is not sinfull, as in *Adam*, not to know his nakednesse, nor *Sathans* subtiltie. So in the *Angels*; yea euen in the head of *Angels* *Christ* himselfe, as man, not to know <sup>a</sup> the latter day.

<sup>a</sup> Mark. 13. 32.

<sup>b</sup> *Proprium est natura humana futura ignorare.* It is a thing simply proper to the nature of man, to be ignorant of future things. No legall iniunction binds vs to it: no censure shall passe against vs for the want of it. This is called *ignorantia iusta*, an vnfaultry ignorance.

<sup>b</sup> Cyril.

2 The second is *naturall*: called *ignorantia infirmitatis vel imperitiae*: the ignorance of infirmitie, incident to mans nature since his fall. For desiring to know more, hee knew lesse. This is the effect of sinne, sinne in it selfe; and the cause of sinne. It was bred by transgression, it doth breed transgression, and is no lesse then transgression of it owne nature: for Gods law binds vs to the knowledge of his law. The blinde swallowes many a flye: the ignorant cannot be innocent. This is *ignorantia simplex, inuoluntaria, priuatiua*, as the *Schoole* calls it. A sinne which the *Papists* generally, and I feare, many *Protestants* particularly, neuer repent of. *Dauid* doth. It is this, that makes vs *aliants from God*. <sup>c</sup> *Hauiing the vnderstanding darkned, being alienated from the life of God, through the ignorance that is in them, and through the blindness of their heart.* Saint *Paul* calls his ignorance, the cause of his sinnes. *Et nescius seruus pœnas luit*, saith *Christ*: euen the ignorant seruant shall be beaten with some stripes. <sup>d</sup> Therefore my people are gone into captiuitie, because they haue no

<sup>c</sup> Ephes. 4. 18.

<sup>i</sup> Tim. 1. 13.

<sup>d</sup> Esa. 5. 13.



e2 Cor. 4. 4.

knowledge. A Prophecie mystically fulfilled in these dayes, in respect of our spirituall bondage to *Sathan*; *The God of this world hauing blinded the mindes of unbelecuers*. This ignorance cannot excuse, for wee are bound to know. The breach of our Nationall statutes cannot goe impune by the plea of Ignorance. It may (*a tanto not a toto*) a little quallifie and allay our punishments, not annihilate them. This is *avoiæ*, *Folly*; and hee that drinkes of Follies cup, shall haue little cause to lickè his lips after it. Nature is a common schoole-master; and the Gentiles sinning against that monitor, iustly perish. <sup>e</sup> For the *inuisible things of God may be understood by the things that are made: so that they are without excuse*. Euen the errors of the Iewes had their sacrifices, and shall not the ignorances of the Christians cry God mercy? This ignorance is sinfull, yea euen in those that cannot haue the meanes of knowledge.

f Rom. 1. 20.

g Ioh 3. 19.

3. The third is an affected ignorance. <sup>g</sup> *This is the conedmnation, that light is come into the world, and men loued darknesse rather then light, because their deedes were euill*. These shut their eares when God calleth; and being housed in their securitie, will not steppe to the dore, to see if the Sunne shines. This ignorance, if I may say so, doth reside rather in their affections then vnderstanding part. <sup>i</sup> *They wilfully know not*, saith *S. Peter*. They know, but will not know, and runne with broad eyes to destruction. Tell them that Christ is at *Ierusalem*: no, it is too farre off. Nay, *venit ad limina virtus, the kingdome of Heauen is among you*: then if they must needs goe to Church, they will goe hooded. Preiudice of affections shall muffle the eyes of knowledge. Thus the Deuill carryes them quietly to Hell; as the Falconer his hooded Hawke, which bare-fac'd would bayte, and be too wild to sit on his fist. These

h 2 Pet. 3. 5.

These sometimes haue gray haire, and greene affecti-  
ons. Like a man that being borne neere a great Citie,  
yet neuer trauelled to it: He can direct others the way,  
he neuer went. These to auoyd that fault, which the  
Traueller found in England, *horologia non bene ordina-  
ta*, that our clockes were not well kept (he ment, our  
houres were ill spent) will haue no clocke at all in  
their house, to tell them how their time passeth; no in-  
former of their erring wayes. And as if a candle would  
set their house on fire, they liue perpetually in the  
darke. *Micah* was glad, hee had got a Priest; these  
are glad they are got farre from a Priest: and had as  
liue goe to Hell darkling, as with a torch.

4. There is an *Inuincible Ignorance*; when God hath  
naturally darkned the vnderstanding, by a sore punish-  
ment of originall sinne. *Idioticum hoc*. No art nor elo-  
quence can put knowledge into that heart which na-  
ture hath not opened to receiue it: as no minde can be  
opened, which God hath locked vp. <sup>i</sup> *Hee keepes the  
keyes: hee openeth and no man shutteth, he shutteth and no  
man openeth*. The dore of this mind is so fast barred  
vp, that no helpe of man can open it. Neither can  
there be, in this, a complaint against Gods Iustice:  
since that our first sinne hath deserued a greater  
punishment.

<sup>i</sup> *Reu. 3. 7.*

5. The last, is a *proud Ignorance*; whereof there is no  
hope, saith *Solomon*. The other is inuincible, but indeed  
this more inuincible, <sup>k</sup> a foole is soonertaugth. So  
*Christ* foyled the *Pharises* with their owne weapons;  
and proued their weakenes by their arguments for  
their owne strength. <sup>l</sup> *If you were blinde, you should haue  
no sinne; but now you say, wee see; therefore your sinne remain-  
neth*. The *Pharises*, though blinde, will be *Seers*: *Nico-  
demus* a <sup>m</sup> *Master in Israel*, and yet knew nothing of  
regeneration. <sup>n</sup> *Nihil grauius, quam si id, quod ignorat*

<sup>k</sup> *Prou. 29.*

<sup>l</sup> *Ioh. 9. 41.*

<sup>m</sup> *Ioh. 3. 10.*

<sup>n</sup> *Clem.*

*Chrysos. math.  
hem. 76.*

*Tenebrae, at-  
tende.*

° *Prou. 7. 22.*

*P. Ycr. 16.*

¶ *1 Cor. 13. 2.*

¶ *1 Cor. 8. 1.*

*quis, seire se credat.*.. There is nothing more grieuous then that a man should be perswaded hee knowes that soundly whereof hee is totally ignorant. Therefore saith *Chrysostome*. *Præstat proba ignoratione detineri, quam falsa opinione mancipari*. It is better to be held in with an honest ignorance, then to runne out vpon a false opinion. It is hard plowing in the ground not stocked: ill writing in a paper full of lines. These flye from instruction as the Tyger from the trumpet. Others are comprehended of the light; these thinke they comprehend the light; when, as the *Apostle* saith, *they are held of darknes*.

Let vs now see which of these ignorances is here ment? I answer; exempting the first, *Sathans Harlots*; *Vice* hath guests of all these sorts. Many that goe after her; as an Oxe to the slaughter, or as a foole to the correction of the stockes. Some runne to the Banquet, and know not: some know and runne: all are fooles, and destitute (if not of naturall, yet) of spirituall vnderstanding. To this purpose she apteth her speech here. *P. Who so is simple, let him turne in hither; and as for him that wanteth vnderstanding, shee saith &c.* Knowledge is good; yet if disioyned from grace, *⁹ & δὲν ἔστιν, it is nothing. Nihil in esse gratiæ, quamuis aliquid in esse naturæ*. Nothing in grace, though something in nature: knowledge humane is a good stirrop to get vp by to preferment: Diuine a good gale of winde to waite vs to Heauen. But *charity is better*. *⁹ Knowledge often bloweth vp, but charitie buildeth vp.* Aristotle calles knowledge the Soules eye: but then saith our Sauour, *if the light be darknesse, how great is that darknesse?*

True it is, that knowledge without honesty doth more hurt. The Vnicornes horne, that in a wise mans hand is helpfull, is in the beasts head hurtfull. If a man be a beast in his affections, in his maners, the more skilfull, the more illfull. Knowledge hath two pillats, *Learning* and *Desecration*.



*Discreation.* The greatest Scholler without his two eyes, of Discreation and Honestie, is like blinde *Sampson*, apt to no good, able to much mischief. *Prudence* is a vertue of the soule, nay the very soule of vertue. The Mistressse to guide the life in goodnes. All morall vertues are beholding to wisdom. She directs Bounty what to giue, when to giue, whereto giue. And Fortitude, with whom, for what, and how to fight. Knowledge is excellent, to preuent dangers imminent; and to keepe vs from the snares of this *strange woman*. But if the Deuill in our dayes should haue no guests, but those that are meere ignorant, his roomes would be more emptie then they are; and his Ordinarie breake for want of Customers. But now a-dayes (alas, when was it much better? and yet how can it be much worse?) we know sinne, yet affect it, act it. Time was, we were ignorant and blinde, now wee haue eyes and abuse them. *Tyre* and *Sidon* burne in Hell, and their smoake ascends for euermore, that had no preaching in their Cities: but our Country is sowne with mercies, and our selues sated with the doctrine of life; who shall excuse our lame, leane, and ill-fauoured liues? Let vs beware *Bethsaid's* woe. If the Heathen shall wring their hands for their Ignorance, then many Christians shall rend their harts for their disobedience. <sup>a</sup> *He that despised Moses Law, died without mercie, under two or three witnesses.* He that despiseth, not he that transgresseth; for so do all. He that reiected and departed from the Law & Church of *Israel*, died without mercie, eternally, for other transgressors died without mercie temporally. <sup>b</sup> *Of how much more punishment shall he be thought worthy, &c. that treads under his foot, not Moses but Christ; & counts not the blood of Goats, but of Gods Son unhely; and despiseth, which is more then despiseth, the spirit not of feare & bondage, but of grace?* <sup>c</sup> *All the learning of the Philosophers was without an head, because*

<sup>a</sup> Heb. 10. 28.<sup>b</sup> Ver. 29.<sup>c</sup> Laſtans.

they were ignorant of God. Seeing, they were blinde, speaking, they were dumbe; hearing, they were deafe, like the Idol-Gods in the *Psalm*. We want not an head, but an heart: not the sense of knowledge, but the loue of obedience; wee heare, and see, and say, and know, but doe not.

If you know that Gods cheare is so infinitely better; why doe you enter commons at *Satans* Feast? The *Schoole* calls one kind of knowledge, *Scientia contristans*, a sorrowfull knowledge. Though they intend it in another sense, it may be true in this: for it is a wofull knowledge, when men with open eyes runne to Hell. This is *Vriahs* letter contayning his owne death. These tell *Christ*, <sup>d</sup> *wee knew thee*: *Christ* tels them, <sup>e</sup> *I know not you*. These times are sicke of *Adams* disease, that had rather eate of the *tree of knowledge*, then of the *tree of life*: speculative Christians, not actiue & obedient *Saints*. You cannot plead, that you *know not the dead are there*; behold, wee haue told you. Quit your selues. But many mens Ignorance is disobedience: they will *not know that the dead are there, and that her guests are in the depth of Hell*. Which now preisseth vpon vs to be considered.

*Solomon* hath described the persons feasting and feasted. The place remaines, *the depth of Hell*. This is the *Banketing* house. It amplifies the miserie of the guests in three circumstances. 1. their *weaknesse*, they are soone in; 2. the *place, Hell*. 3. the vnreouerableness of it. *The depth of Hell*.

1. *Per infirmitatem*. In regard of their weaknesse. No sooner come to the *Banket*, but presently in the *Pit*: they are in: they are soone in. They would not resist the temptation, when it was offered: they cannot resist the tribulation, when it is to be suffered: *They are in*. No wrastling, no contending can keepe them from falling in. Into the pit they runne against their will, that ranne

so

<sup>d</sup> Luk. 13. 26.  
<sup>e</sup> Math. 7. 23.

so violently, so violently to the brinckes of it. As a man that hath taken his careere, and runnes full sling to a place, cannot recoile himselfe, or recall his strength on the sodaine. Hee might haue refused to enter the race, or recollected himselfe in time, but at the last step he cannot stop, nor *renocare gradum*, rescue himselfe from falling. The guests, that hasten themselves all their life to the feast of vanitie, and neither in the first step of their youth, nor in the middle race of their discreetest age, returne to God, doe at last (without Christs helpe) precipitate themselves *into the depth of Hell*. Thinke, oh thinke, ye *graedie Dogges*, that can neuer fast enough deuoure your sinfull pleasures, if in the pride of your strength, the May of your blood, the marrow and vertue of your life, when you are seconded with the gifts of nature, nay blest with the helps of heauen, you cannot resist the allurements of *Satan*; how vnable will you be to deale with him, when custome in sinne hath weakened your spirits, and God hath withdrawne his erst afforded comforts? They that runne so fiercely to the pit, are quickly in the pit. *The guests are in the depth of Hell.*

2. *Per infernitatem*. In regard of the place, it is *Hell*. The Prophet *Esay* thus describes it. <sup>†</sup> *Topheth is ordained of old: hee hath made it deepe and large: the pile thereof is fire and much wood; the breath of the Lord, like a streame of Brimstone doth kindle it.* *Topheth* was a place which the children of *Israell* built in the valley of *Hinnon*, to burne their sonnes and daughters in the fire to *Moloch*. Which valley was neere to *Iebusi*, afterwards *Ierusalem*, as appeares *Iosuah*. 18. The Councell of *Ierusalem*, whiles their power lasted, vsed to punish certaine offenders in that valley, being neere their Citie: By this is *Hell* resembled. And that (in *Peter Martyrs* opinion) for three reasons. 1. Being a bottome, a  
low

<sup>†</sup> *Esa.* 30. 33.

<sup>§</sup> 2 *King.* 23. 10

*Iosu.* 18. 16.



Ier. 7. 31. 32.

For they shall  
burie in Tophet,  
till there be no  
place. And the  
carkasses, &c.  
Lexe.

low valley, it resembleth Hell, that is beleued to be vnder the earth. 2. By reason of the fire, wherewith the wicked are tormented in Hell, as the children were in that valley burnt with fire. 3. Because the place was vncleane and detestable, whither all vile and lothsome things were cast out of the Citie Ierusalem. So Hell is the place, where defiled and wicked soules are cast, as vnworthie of the holy and heauenly City.

This place shall begin to open her cursed iawes, when the *Iudge of all men and Angels* shall haue giuen his last sentence. At that day, when, *Quaestor scelerum veniet, vindexq; reorum*, the searcher of all, and punisher of wicked hearts, shall giue his double voyce of dread and ioy; when hauing spoken peace to his *Saints*, hee shall thunder out condemnation to the wicked, *Goe ye into euerlasting fire.*

— — — — — dent oculus omnes,  
*Quas meruere pati, sic fiat sententia, poenas.*

1 Ioh. 3. 20.

And if here on earth, *Se iudice, nemo nocens absoluitur*, a mans owne conscience condemne him for his sinnes, how much greater shall be the iust condemnation of God? Then all murdering *Cains*, scoffing *Chams*, persecuting *Sauls*, theeuish and sacrilegious *Achans*, oppressing *Ahabs*, couetous *Nabals*, drunken *Holofernesses*, cruell *Herods*, blasphemous *Rabshakeb's*, vniust *Pilates*, shall reape the seed in their eternall deaths, which they haue sowne in their temporall liues. There shall be scorching heate, and freezing cold: *Ex vehementissimo calore ad vehementissimum frigus*. Without either act of refreshing, or hope of releasing. Euery day hath beene their Holy-day on earth: euery day shall be their workie-day in Hell. The Poets fained three furies.

Scindes

——— *Scindet latus una flagello.  
Alter a tartareis sectos dabit anguibus artus :  
Tertia fumantes incoquet igne genas.*

*One brings a Scorpion, which the Conscience eates :  
Another with yron whips the blacke flesh beates :  
Whiles the third boyles the soule in scalding heates.*

*Nemo ad id sero venit, unde nunquam, cum semel venit, poterit reuerti.* No man can come too late to those sufferings, from whence, being once come, hee can neuer returne.

Sen.

This is *Hell* : where darknesse shall be their prison, euerlastingnes their fetters, flames their torments, angry Angels their tormenters. *Vbi nec tortores deficiant, nec torti miserimorianantur.* Where the scourgers shal neuer be weary of afflicting, nor the scourged faile their suffering. But there shall be alwayes torments for the body, and a body for torments. Fire shall be the consummation of their plagues, not the consumption of their persons. *Vbi per millia millia annorum cruciandi, nec in secula seculorum liberandi.* Myriades of yeeres shall not accomplish, nor determine their punishments. It shall be their miserie, (*Semper velle quod nunquam erit, semper nolle quod nunquam non erit*) to haue a will neuer satisfied, a nill neuer gratified.

Aug.

Aug.

Isidod.

3. *Per profunditatem.* The depth of Hell: The Scripture is frequent to testifie Hell a deepe place, and beneath vs. <sup>a</sup> *Capernaum shall be cast downe to Hell.* Solomon so speakes. <sup>b</sup> *The way of life is aboue to the wise, that hee may depart from Hell beneath.* And of this Harlot. <sup>c</sup> *Her house is the way to Hell, going downe to the chambers of death.* <sup>d</sup> *Her feete goe downe to death, her steps take hold on Hell.* Downe and beneath doe witnesse the depth of Hell. There are three places : Earth, Heauen, Hell. Earth

<sup>a</sup> Luke. 10. 15.

<sup>b</sup> Prou. 15. 24.

<sup>c</sup> chap. 7. 27.

<sup>d</sup> chap. 5. 5.

<sup>c</sup> Col. 3. 1.

wee all enioy, good and bad, promiscuously. Heauen is prepared for the good; and it is vpwards. <sup>c</sup> *If ye be risen with Christ, seeke the things that are aboue.* Hell is ordained for the wicked; and it is downward; called here, *profundum, a depth.* To define the locall place of Hell, it is too deepe for me: I leaue it to deeper iudgements. I doe not giue *Demonax* answere, being asked where Hell was. <sup>f</sup> *Expecta simul ac illuc venero, et tibi per literas significabo.* Tarry till I come thither, and I will send thee word by letters. No, I onely say this. There is one, wee are sure of it; let vs by a good life be as sure to scape it.

<sup>g</sup> *Era. aphor.*  
lib. 8.

But to confine my speech to the bounds of my Text, I take it, that by *Hell & the depth* of it here, is ment. the deepe bondage of the wicked foules; that they are in the *depth* of the power of *Hell*. Sathan hauing by sinne a full dominion ouer their consciences. For Hell is often allegorically taken in the Scriptures, So *Ionas* & cries vnto God out of the belly of Hell. *Dauid* sung <sup>h</sup> *de profundis: Out of the depth haue I cryed vnto thee oh Lord.* So Christ speakes of the vnbeleuer, that hee is <sup>i</sup> *already damned.* And the reprobate are here affirmed *in the depth of Hell.* This expolition I esteeme more naturall to the words. For as the godly haue a Heauen, so the wicked a Hell, euē vpon Earth: though both in a spirituall, not a literall sence. The reprobates Hell on earth is double; or of two sorts.

<sup>g</sup> Ion. 2. 2.

<sup>h</sup> Psal. 130. 1

<sup>i</sup> Ioh. 3. 18.

<sup>k</sup> Eph. 2. 2.

1. In that the power of Hell rules in his conscience. <sup>k</sup> *Hee walkes according to the course of this world, and according to the Prince of the power of the Ayre, the spirit, that now worketh in the children of disobedience.* Hee is taken and ledde captiue of the *Dēvil*; as hereafter in the chaines of damnation, so here in the bands of dominion: which *Solomon* calls *funes peccatorum*: as he hath <sup>l</sup> *drawne iniquitie with the cords of vanitie*, so hee <sup>m</sup> *shall be holden*

<sup>l</sup> Esa. 5. 18.

<sup>m</sup> Prou. 5. 22



*holdien with the cords of his sinnes.*

2. There is a Hell in his conscience. So Saint *Augustine*, *¶ Sunt duo tortores anime, Timor et Dolor.* The soule hath two tormentors euen in this life, grieve for euill felt, feare of euill to be felt. Whereof the Poet.

*¶ De verb. Dom.  
sec. Ioh. Serm. 42.*

*Sic mea perpetuos curarum pectora morsus,  
sine quibus nullo conficiantur, habent.*

These are the fearefull terrours whereof the guilty heart cannot be quitted, cannot be quieted; though pleasure it selfe were his phisitian, and the whole world his minstrell. *¶ Domino priuante suo gaudio, quid esse potest in gaudium?* when God withholdes his musicke and peace, what can make the heart merry? *Polidore Virgill* thus writes of *Richard* the third's dreame the night before *Bosworth-field*. That hee thought all the Deuils in Hell pulled and haled him in most hideous and vgly shapes. And concludes of it at last. *Id credo, non fuit somnium, sed conscientia scelerum.* I doe not thinke it was so much his dreame, as his wicked conscience that brought those terrours. When this euill spirit comes on a wicked *Saul*, let him goe to his merriest good fellowes, beguile at once the time and himselfe with playes, and sports, feast away his cares at his owne table, or burie them together with his wits, at a *Tauerne*: alas these are pitteous shifts, weaker then wals of paper.

*¶ Cyril.*

Sleepe cannot make his conscience sleepe: perhaps the very dreames are fearefull. It will not leaue thee, till it hath shewed thee thy Hell, no nor when it hath shewed thee it, will it leaue thee quier. The more thou offerest to damme vp this current, the more ragingly it swels, and gusheth ouer the resisting banckes. This wounded Conscience runnes like the stricken Deare,

with the arrow of death in the ribbes, from thicket to thicket, from shelter to shelter, but cannot change her paine with her place. The wound ranckles in the soule, and the longer it goes on, the worse still it festers. Thus sinne that spakethee so faire at her inuiting to the *Banket*, now presents to thy waked soule her true forme; and playes the make-bate betwixt God and thee, betwixt thee and thy selfe. So long as securitie hath kept thee sleeping in thy delighted impieties, this quarrell is not commenced. The mortallest enemies are not alwayes in pitched fields one against another.

This truce holds some till their death-beds; neither doe they euer complaine, till their complaints can doe them no good. For then at once, the sicke carcase, after many tossings and turnings to finde the easiest side, moanes his vnabated anguill: and the sicker conscience, after triall of many shifts, too late feeleth and confesseth her vnappeased torment. So *Cain*, *Iudas*, *Nero*, in vaine seeke for forraine helps, when their executioner is within them. The wicked man cannot want furies, so long as he hath himselfe. Indeede the soule may flye from the body, not sinne from the soule. An impatient *Iudas* may leape out of the priuate hell in himselfe, into the common pit below; as the boyling fishes out of the Caldron into the flame. But the gaine hath beene, the addition of a new hell without them, not the losse of the old hell within them. The *worme of Conscience* doth not then cease her office of gnawing, when the fiends begin their office of torturing. Both ioynetheir forces to make the dissolutely wicked, desolately wretched. If this man be not *in the depth of Hell, deeply miserable, there is none.*

Loe now the *Shot* at the *Devils Banket*. A reckoning must be payd, and this is double. 1. the earnest in this life. 2. the full payment in the life to come. The earnest  
is

is, whiles Hell is cast into the wicked: the full satisfactionis, when the wicked shall be cast into Hell.  
*p* *Whosoever was not found written in the booke of life, was cast into the Lake of fire.* I will take leaue to amplifie both these a little further.

*p* Reuel. 20. 15.

1. The earnest is the horreur of an euill conscience; which sparkles with the beginnings of future torments. I know that some feele not this in the pride of their vanities; or at least will not seeme to feele it. Some *whorish for-heads* can out-face their sinnes, and laugh them out of countenance. Wide gorges, that can swallow periuries, bloodynesse, adulteries, vsuries, extortions without trouble. But it may be, *the heart doth not laugh with the looke.* He dares be an hypocrite, that durst be a villaine. If hee would speake truth of himselfe he would testifie, that his thoughts will not affoord him sleepe, nor his sleepe affoord him rest: but whiles his senses are bound, his sinne is loose. No command of reason can quiet the tempest in his heart. No sonne of *Scena*, no helpe of the world, can cast out this Deuill. The blood of the body, often being stopp'd in the issue at the nostrils, bursts out at the mouth, or finds way into the stomach. The conscience thus wounded, will bleed to death, if the blood of *Iesus Christ* doe not stanch it.

*r* Ier. 3. 3.

*r* 2 Cor. 5. 12.

Thinke of this, *ye that forget God*, and are onely indulgent to your selues: the time shall come, you shall remember God, neither to your thanks, nor ease; and would forget your selues. Happy were it for you, if you, hauing lost your God, could also loose your selues. But you cannot hide your selues from your selues. Conscience will neither be blinded in seeking, nor bribed in speaking. You shall say vnto it as that wicked *Ahab* to *Elias*, *hast thou found me, oh thou mine enemy?* yet alas, all this is but the earnest. A hell; I may call it; and a deepe hell; and, as I may say, a little smoake reeking

*s* Psal. 50. 22.

*s* 1 King. 21. 20.



out of that fiery pit : whereby the afflicted may giue a guesse at Hell, as *Pythagoras* guesse'd at the stature of *Hercules* by the length of his foote. But else, *per nulla figura gehenna* : nothing can truely resemble Hell.

2. The earnest is infinitely short of the totall summe.

<sup>u</sup> Math. 18. 34.

*v And his Lord was wroth, and deliuered him to the tormenters, till hee should pay all that was due vnto him.* The guest must indure a death not dying, liue a life not liuing : no torment ends without the beginning of a worse. The sight afflicted with darknesse and vgly Deuills : the hearing with shrikes and horrible cries : the smelling with noysome stench : the tast with rauinous hunger and bitter gall : the feeling with intolerable, yet vnquenchable fire. Thousands poynting at, not one among thousands pitying the distressed wretch. I know this Earth is a dungeon in regard of Heauen, yet a Heauen in respect of Hell, wee haue miserie enough here : it is mercie to what is there. Thinke of a gloomy, hideous, and deepe Lake, full of pestilent dampes and rotten vapours, as thicke as cloudes of pitch, more palpable then the fogs of Egypt; that the eye of the Sunne is too dull to peirce them, and his heate too weake to dissolue them. Adde hereunto a fire flashing in the reprobates face; which shall yeeld no more light then with a glimpse to shew him the torments of others, and others the torments of himselfe; yet withall, of so violent a burning that should it glow on mountaines of Steele, it would melt them like mountaines of Snow.

This is the guests *reckoning* : a sore, a sowe payment, for a short and scarce sweet *Banquet*. All his senses haue been pleased, now they are all plagued. In stead of perfumes & fragrant odors, a sulphurous stench shall strike vp into his nostrils: In stead of his lasciuious *Dalila's*, that sadomed him in the armes of lust, behold Adders, Toades,

Toades, Serpents, crawling on his bosome : In stead of the *Dorian* musicke charming his eares; Man-drakes and Night-rauens still shriking to them the reuerberating grones of euer and neuer dying companions, tolling their funerall ( not finall) knels and yels round about him. In stead of wanton kisses, snakes euer sucking at his breath and galling his flesh with their neuer blunted stings.

Thinke of this *feast*, you riotous feasters in sinne. There is a place called *Hell*, whither after the generall and last assises, the condemned shall be sent, through a blacke way, (death is but a shadow to it) with many a sigh and sobbe, and grones, to those cursed fiends, that must be their tormentors, as they haue beene their tempters. Behold now a new feast, a fatall, a finall one. To suppe in the vault of darknesse, with the princes and subiects of horror, at the table of vengeance, in the chaire of desperation. Where the difference on earth betwixt Master and Seruant, drudge and commander, shall be quite abolished : Except some Atheisticall Machiauell, or trayterous Seminary, or some bloody delegate of the Inquisition, be admitted the vpper-end of the table: But otherwise there is no regard of age, beauty, riches, valour, learning, birth. The vsurer hath not a cushion more then his broker. There is not the bredth of a bench betweene *Herod* and his Parasites. The Pope himselte hath no easier a bed, then the poorest Masse-priest. *Corinthian* *Lais* speeds no better then her chambermaid. The Cardinall hath not the vpper hand of his Pander. There is no prioritie betweene the plotter and the intelligencer; betweene the vestall and the Nunne; betweene the proud Prodigall, and his vnconscionable Creditor.

Indeede the greatest sinner shall haue the greatest punishment. And hee that hath beene a principall guest

to

<sup>a</sup>Reu. 18. 6. 7.

Luk. 16. 25.

to the Deuill on earth; shall (and that on earth were a strange priuiledge) hold his place in Hell. <sup>a</sup> Reward her, euen as she rewarded you: and double vnto her double, according to her workes: in the cup which shee hath filled, fill to her double. How much shee hath glorified her selfe, and liued deliciously, so much torment and sorrow giue her. Diues that fedde so hartily on this bread of Iniquitie, and drunke so deepe draughts of the waters of sinne, reserues his superioritie in torment, that hee had in pleasure. Behold, hee craues with more floods of scalding teares, then euer *Eſau* shed for the blessing, but one drop of water to coole his tongue, and could not be allowed it. But what if all the riuers in the South, all the waters in the Ocean had bene granted him, his tongue would still haue withered and smarted with heate, himselfe still crying in the language of Hell, a *non sufficit*, *It is not enough*. Or what if his tongue had bene eased, yet his heart, liuer, lungs, bowells, armes, legges should still haue fryed.

Thus hee that eate and dranke with superfluitie, the purest flower of the Wheate, the reddest blood of the Grape, his body kept as well from diseases, as soft linnen and fine rayment could preferue it: here findes a fearful alteration. From the table of surfet, to the table of torment, from feeding on lunkets, to gnaw his owne flesh: from bowles of wine to the want of cold water; from the soft foldes of fine silkes, to the winding lashes of furies: from chaines of gold for ornament, to chaines of yron for torment: from a bed of downe, to a bed of flames: from laughing among his companions, to howling with Deuils: from hauing the poore begging at his gates, to begge himselfe; and that as that *Rich-man*, for one drop of water. Who can expresse the horreur and miserie of this guest?

*Non*



*Non mihi si centum lingue sint, oraq; centum,  
Ferreæ vox, omnes scelerum comprehendere formas,  
Omnia pœnarum percurrere nomina possim.*

*No hart of man can thinke, no tongue can tell  
The direfull paines, ordain'd and felt in hell.*

Now sorrowes meete at the Guests hart, as at a feast; all the furies of hell leape on the Table of his Conscience. Thought calls to Feare, Feare to Horrour, Horrour to Dispaire, Dispaire to Torment, Torment to Extremitie, all to Eternitie; Come and helpe to afflict this wretch. All the parts of his body and soule leaue their naturall and wonted vses, and spend their times in wretchednesse and confusion. Hee ruines through a thousand deaths and cannot dye. Heauie irons are locked on him: all his lights and delights are put out at once. Hee hath no soule capable of comfort. And though his eyes distill like fountaines, yet God is now inexorable: His *Mittimus* is without Bayle, and the Prison can neuer be broken. God will not heare now, that might not he heard before.

That you may conceiue things more spirituall and remote, by passions neerer to sense. Suppose that a man being gloriously robed, deliciouly feasted, Prince-like serued, attended, honoured, and set on the proudest height of pleasure that euer mortallitie boasted; should in one (vn suspected) moment be tumbled downe to a bottome, more full of true miseries, then his promontory was of false delights: and there be ringed about with all the gory Murtherers, blacke Atheists, sacrilegious Church-robbers, and incestuous Rauishers, that haue euer disgorged their poyson on earth, to re-assume it in Hell: Nay adde further to this supposition, that this *depth* he is throwne into, was no better then a vast

Charnell-house, hung round with lamps burning blew and dimme, set in hollow corners; whose glimmering serues to discover the hideous torments: all the ground in stead of greene rushes, strewed with funerall rosemary and dead mens bones: some corpeses standing vpright in their knotted winding-sheets; others rotted in their Coffins, which yawne wide to vent their stench: there the bare ribs of a Father that begat him, heere the hollow skull of a Mother that bare him. How direfull and amazing are these things to sense!

Or if Imagination can giue being to a more fearefull place, that, or rather worse then that is Hell. If a poore man sodainely starting out of a golden slumber, should see his house flaming about him, his louing Wife and loued Infants breathing their spirits to heauen through the mercilesse fire, himsele inringed with it, calling for despaired succour; the miserable Churle his next neighbour, not vouchsafeing to answer; when the putting forth of an arme might saue him: such shall be their miseries in Hell, and nor an Angell nor a Saint shall refresh them with any comfort. These are all but shadowes, nay not shadowes of the *infernall depth* here expressed. You heare it, feare it, fly it, scape it. Feare it by Repentance; flye it by your Faith, and you shall scape it by Gods mercie.

This is their (*Pœna sensus*) positie punishment. There is also (*Pœna damni*) to be considered, their priuatiue punishment. They haue lost a place on earth, whose ioy was temporall; they haue missed a place in Heauen, whose ioy is eternall. Now they finde *that a dinner of greene hearbes with Gods loue, is better then a stalled Oxe, and his hatred withall.* A feast of fallets, or Daniels pulse, is more cherishing with mercie, then *Belshazzars Banquet* without it. Now they finde *Solomons Sermon* true; that though <sup>d</sup> *the bread of deceit be sweet to a*

<sup>a</sup> Prou. 15. 17.

<sup>b</sup> Prou. 20. 17.

man;

man, yet the time is come, that the mouth is filled with grauell. No, no: the <sup>c</sup> blessing of God onely maketh fat, and hee addeth no sorrow vnto it. Waters, the wicked desired, and Bread, they lust after; behold after their secure sleepe, and dreamed ioyes on earth, with what hungry soules doe they awake in Hell?

But what are the Bread and the Waters, they might haue enjoyed with the Saints in Heauen? Such as shall neuer be dryed vp. <sup>d</sup> *In thy presence is the fulnesse of ioy: and at thy right hand there are pleasures for euermore.* Happy is the vndefiled soule, who is innocent from the great offence; all whose sinnes are washed as white as Snow, in that blood, which alone is able <sup>e</sup> to purge the conscience from dead workes. <sup>f</sup> *He that walketh righteously, &c. he shall dwell on high: his place of defence shall be the munitions of rockes: Bread shall be giuen him; his Waters shall be sure.* His ioyes are certaine and stable; no alteration, no alternation shall empaire them. The wicked for the slight breakfast of this world, loose the <sup>g</sup> Lambs supper of glory. Where these foure things concurre, that make a perfect feast: *Dies lectus, locus electus, cœtus bene collectus, apparatus non neglectus.* A good time, eternitie. A good place, Heauen. A good companie, the Saints. Good cheere, Glory.

1. God himselfe is the feast-maker: he is Land-lord of the world, and filleth euery lining thing with goodnesse. The Eagles and Lions seeke their meate at God. But though all the sonnes of Iacob haue good cheare from Ioseph yet Beniamins melle exceeds. Esau shall haue the prosperitie of the earth, but Iacob goes away with the blessing. *Ismaell* may haue outward fauours, but the inheritance belongs to *Izhak*. The King fauoureth all his subiects, but they of his Court stand in his presence, & partake of his Princely graces. Gods bountie extends to the wicked also, but the Saints shall onely sit at his table

<sup>c</sup> Prou. 28. 25.

Esa. 58. 11.

<sup>d</sup> Psal. 16. 11.

<sup>e</sup> Hebr. 9. 14.

<sup>f</sup> Esa. 33. 15. 16.

<sup>g</sup> Ecu. 19. 9.



h Aug.

i Rom. 11. 36.

k 1 Cor. 2. 9.

in Heauen. This is that feaster, <sup>b</sup> *qui est super omnia, et sine quo nulla sunt omnia.* <sup>i</sup> *Of him, and through him, and to him are all things: to whom be glory for euer.*

2. The cheare is beyond all sense, all science. <sup>k</sup> *Eye hath not seene, nor eare heard, nether haue entred into the heart of man; the things God hath prepared for them that loue him.* The eye sees much, the eare heares more, the heart conceaues most, yet all short of apprehension, much more of comprehension of these pleasures. Therefore enter thou into thy Masters ioy, for it is too great to enter into thee.

3. The company is excellent: the glorious presence of the blessed Trinitie, the *Father* that made vs, the *Sonne* that bought vs, the *Holy Ghost* that brought vs to this place. The holy and vnspotted Angels, that reioyced at our conuersion on earth, much more at our consolation in Heauen. All the Patriarchs, Prophets, Saints; before the Law, in the Law, in the Gospell: the full *Communion of Saints*. Here, the more the mirrier, yea, and the better cheare to. Oh the sweet melodie of *Halleluiahs*, which so many glorified voyces shall sing to God in Heauen, the hoarcenesse of sinne, and the harshnesse of punishment being separated from vs with a bill of euerlasting diuorce.

4. Admirable is the *Banketing* place; the high Court of Heauen, where our apparell shall be such as becometh the attendants on the King of Kings; euen <sup>l</sup> *the fashion of the glorious body of Christ*. The purest things are placed highermost. The earth as grossest is put in the lowest roome: the water aboue the earth: the ayre aboue the water: the fire aboue the ayre: the sphaires of Heauen aboue any of them: and yet the place where this feast is kept, is aboue them all; the Heauen of Heauens. Take here a slight relish of the cheare in Gods kingdome, where your welcome shall

be

l Phil. 3.

be answerable to all the rest. <sup>m</sup> *Eate oh my friends, and make you merry, oh well-beloued.* And then (as those that haue tasted some delicate dish, finde other plaine meates but vnpleasant, so) you that haue tasted of heauenly things, cannot but contemne the best worldly pleasures. As therefore some dainty guest, knowing there is so pleasant fare to come, let vs reserue our appetites for that; and not suffer our selues to be cloyed with the course diet of the world. Thus as wee fast on the Eues, that we may feast on the Holy-dayes; let vs be sure, that after our abstinence from the surfets of sinne, we shall be euerlastingly fed and fattened with the mercies of God. Which resolution the Lord grant vs here; which *Banket*, the Lord giue vs hereafter.

*Amen.*

FINIS.

25724



# THE Sinners passing-Bell.

O R  
A complaint from Heauen  
for Mans Sinnes.

---

Published by THOMAS ADAMS, Preacher  
of Gods Word at *Willington* in  
*Bedford-shire.*

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I CORINTH. II. 30.

For this cause many are weake and sickly among you, and many  
 sleepe.

AVGVST. EPIST. 188.

*Ipse sibi denegat curam, qui Medico non publicat causam.*

Hee hath no care of his owne cure, that declares not  
to the Physition his griefe.



L O N D O N :

Printed by *Thomas Snodham* for *John Budge*, and are to be  
sold at the great South-dore of *Paules*, and  
at *Brittaines-Burise*. 1614.

To our Right Honourable

Peers are all they of Honour & Power  
and peer it the which you may all do  
The grace of our Lord Jesus Christ  
of love of God of Father of Son  
Sweet and Comfort

Alas that love and man and  
Old day

# TO THE TRVLY- NOBLE KNIGHT

Sr. *Anthony Saint-Iohn*  
sauing health.

Right Worshipfull :



*He sicknesse of this World is growne so lethargicall, that his recovery is almost despaired: and therefore his Phisitians, finding by infallible symptoms that his consumption is not curable, leaue him to the malignancie of his disease. For the eye of his faith is blinde, the eare of his attention deafe, the foote of his obedience lame, the hand of his charitie numm'd, and shut up with a griping couetousnesse. All his vitall parts, whereby he should liue to goodnesse, are in a swoune: he lies bed-rid in his securities, and hath little lesse then giuen up the (Holy) Ghost. It cannot be denied, but that he lies at the mercie of God. It is therefore too late to tolle his Passing-bell, that hath no breath of obedience left in him: I might rather ring out his knell. Yet because there are many in this world, that are not of this world: many sicke of the generall disease of Sin, whose recouerie is not hopelesse, though their present state be happesesse; and some, that if they knew but themselues sicke, would resort to the Poole of Bethesda,*



da, the waters of life, to be cured. I haue therefore presumed to take them apart, and tell them impartially their owne illnesse. Oh that to performe the cure were no more difficult then to describe the Maladie, or prescribe the remedie. I haue endeouored the latter: the other to God; who can both kill and giue life: who is yet pleased, by his word, to worke our recovery; and to make me one (unworthy) instrument, to administer his Phisicke. Now as the most accurate Phisitians, ancient or moderne, though they deliuered precepts in their facultie; worthy of the worlds acceptance and use; yet they set them forth vnder some Noble Patronage: so I haue presumed, vnder the countenance of your protection, so publish this (phisicall or rather) metaphysicall Treatise: for as the Sicknesse is spiritvall, so the cure must be supernaturall. Assuring my selfe, that if you shall vse any obseruation here, and giue it your good word of Probatum est, many others wil be induced the more redily to embrace it. My intent is to doe good: and if I had any better Receite, I would not (like some Phisitians, I know not whither more enuious or conetous, with an excellent Medicine) let it liue and die with my selfe. God conserue your (either) health; and giue you, with a sound body, a sounder faith; whereby you may liue the life of Grace heere; of Glory hereafter.

Your VVorships

humbly deuoted

THOMAS ADAMS.



T H E  
Sinners Passing-Bell.  
O R  
A Complaint from Heauen  
for Mans Sinnes.

*The fift Sermon.*

JEREM. 8. 22.

*Is there no Balme in Gilead? Is there no Phisitian  
there? why then is not the health of the daugh-  
ter of my people recovered?*



This is a world to make Phisitians  
rich; if men loued not their purse,  
better then their health. For the  
world waxeth old, and old age is  
weake and sickly. As when death  
begins to ceaze vpon a man, his  
braine by little and little grow-  
eth out of order; his minde be-  
comes

Ambros.

1 Cor. 11. 10.

b Gregor.

comes cloudy and troubled with fantasies; the channels of his blood, and the radicall moisture (the oyle that feeds the lampe of his life) beginne to dry vp: all his limbes loose their former agillitie. As the *little world* thus decaies in the great, so the *great* decaies in it selfe: that Nature is faine to leane on the staffe of Art, and to be held vp by mans industrie. The signes, which *Christ* hath giuen to fore-run the worlds ruine, are called by a Father, *agritudines Mundi: the diseases or sicknesses of the world*, as sicknesse naturally goes before death. Warres dying the earth into a sanguine hew: dead carcafes infecting the aires; and the infected aires breathing about plagues and pestilences, and fore contagions. Whereof, saith the same Father, *nulli magis quam nos testes sumus; quos mundi finis inuenit*, none can be more certaine witnesses then wee upon whom <sup>a</sup> the ends of the world are come. That sometimes the influences of Heauen spoyle the fruits of the earth; and the fogs of earth soile the vertues of the Heauenly bodies: that neither Plannets aboue, nor plants below, yeeld vs expected cornforts. So God, for our sinnes, brings the heauen, the earth, the ayre, and whatsoeuer was created for mans vse, to be his enemy, and to warre against him. And all because; <sup>b</sup> *omnia que ad usum vite accipimus, ad usum vitij conuertimus*: we turne all things to vices corruption, which were giuen for natures protection. Therefore, what we haue diuerted to wickednesse, God hath reuerted to our reuenge. We are sicke of sinne, and therefore the world is sicke of vs.

Our liues shorten, as if the booke of our dayes were by Gods knife of Iudgement, cut lesse; and brought from *Folio*, as in the Patriarchs, before the flood, to *Quarto* in the Fathers after the flood; nay to *Octauo*, as with the Prophets of the Law, nay euen to *Decimosexto*, as with vs in the dayes of the Gospell. The Elements are



are more mixed, drossie, and confused: the ayres are infected: neither wants our intemperance to second all the rest. We hasten that we would not haue, Death; and runne so to riot in the Aprill of our early vanities, that our May shall not scape the fall of our lease. Our great Landlord hath let vs a faire house, and we suffer it quickly to runne to ruine. That whereas the *Soule* might dwell in the body, as a Pallace of delight, shee findes it a crazy, sickish, rotten cabinet, in danger, euery gust, of dropping downe.

How few shalt thou meete, if their tongues would be true to their griefes, without some disturbance or affliction? There lyes one groning of a sicke heart; another shakes his aking head: a third roares for the torments of his reines: a fourth for the racking of his gowty ioynts: a fift grouels with the Falling-sicknesse: a last lyes halfe dead of a Palsie. Here is worke for the Physitians. They ruffle in the roabes of preferment, and ride in the Foote-clothes of reuerence. Early and deuout suppliants stand at their study dores, quaking, with ready mony in their hands, and glad it will be accepted. The body, if it be sicke, is content sometimes to buy (*unguentum aureum*, with *unguentum aurcum*) leaden trash, with golden cash. But it is sicke, and needes Physicke; let it haue it.

There is another Physitian, that thrives well too, if not best; and that's the Lawyer. For men goe not to the Physitian till their bodies be sicke; but to the Lawyer when they be well, to make them sicke. Thus whiles they feare an Ague, they fall into a Consumption. He that scapes his disease, and fals into the hands of his Physitian; or from his trouble of suites, lights into the fingers of his Lawyer, fulfils the old verse,

*Incidit in Scyllam, dum vult vitare Charibdim.*

Or is in the poble Birds case, that flying in feare from the Cuckooe, lighted into the tallons of the Hawke. These are a couple of thriving Phisitians: *Alter tuetur agros, alter tuetur agros*: One lookes to the state of the person; the other of the purse: so the old verse testifies.

*Dat Galenus opes, dat Iustinianus honores.*

Phisicke giues wealth, and Law Honour. I speake not against due reward, for iust deserts in both these faculties.

These Phisitians are both in request: but the third, the Phisitian of the soule (of whom, I am now occasioned to shew, there is most neede) may stand at the dore with *Homer*; and did hee speake with the voyce of Angels, not to be admitted. The sicke *Rich man* lyes patiently vnder his Phisitians hands; hee giues him golden words, reall thanks, nay (and often) flattering obseruance: If the state lye sicke of a Consumption, or if some contentious Emperick, by new suits, would lance the impostum'd swellings of it: or if (perhaps) it lye sullen-sicke of *Naboths* Vineyard: the Lawyer is (perchance) not sent for, but gone to; and his help implored, not without a *Royall sacrifice* at least. But for the Minister of his Parish, if hee may not haue his head vnder his girdle, and his attendance as seruile as his Liuerie-groomes; hee thinkes himselfe indignified, and rages, like the Pope, that any Priest durst teate of his Peacocke. How short doth this Phisitians respect fall of both the others! *c Let him feed his Sheepe*; if hee will, *d with the Milke of the Word*; his Sheepe will not feede him with the Milke of reward. He shall hardly get from his Patron the Milke of the Vicaredge: but if he lookes for the fleeces of the Parsonage, hee shall haue (after the Prouerbe) *Lanam caprinam*, Contempt and scorne. *c Haman* was not more madde for *Mordecais* Cap, then the great one is, that as much obseruance ariseth

*c* Iohn 21. 16.

*d* I Pet. 2. 2.

*c* Ester 3. 5.

not

not to him, from the blacke coate, as from his owne blew coate. The Church is beholden to him, that hee will turne one of his cast Seruitours, out of his owne into her seruice: out of his Chamber into the Chancell; from the Buttry-hatch to the Pulpit. He that was not worthy enough to waite on his *Worship*, is good enough for God. Yeeld this sore almost healed; yet the honour of the Ministerie thriues like Trees in Autumne. Euen their best estimate is but a shadow, and that a preposterous one: for it goes backefaster then the shadow in the *Dyall* of *Ahaz*. If a Rich man haue foure Sonnes, the youngest or contemnedst must be the Priest. Perhaps the Eldest shall be committed to his Lands; for if his Lands should be committed to him, his Father feares, hee would carie them all vp to *London*: hee dares not venture it, without binding it sure. For which purpose he makes his second Sonne a Lawyer: a good rising profession; for a man may by that (which I neither enuie nor taxe) runne vp, like *Tomas* gourd, to preferment: and for wealth, a Clustre of Law is worth a whole Vintage of Gospell. If hee studie meanes for his third, loe Physicke smells well. That as the other may keepe the estate from running, so this the body from ruining. For his youngest Sonne, hee cares not, if he puts him into Gods seruice; and make him capable of the Church-goods, though not pliable to the Churches good. Thus hauing provided for the estate of his Inheritance, of his Aduancement, of his Carkasse, he comes last to thinke of his Conscience.

f Esa. 38.8.

I would to God, this were not too frequently the worlds fashion. Whereas heretofore; *Primogeniti eo iure Sacerdotes*, the first-borne had the right of Priesthood: now the younger Sonne, if he sit for nothing else, lights vpon that priuiledge. That as a reuerend Diuine saith. Younger Brothers are made Priests, and Priests are made



made younger Brothers. Yet, alas; for all diseases Nature prouideth, Art prepareth Medicines. He is fed in this Country, whom that refuseth: An estate lost by Shipwracke on Sea, may be recovered by good-speede on Land. And in ill health, for euery sore of the bodie, there is a salue; for euery maladie, a remedie: but for the Conscience, *Nature* hath no cure, as *Lust* no care. *Hei mihi, quod nullis anima est medicabilis herbis!* There is no hearbe, to heale the wounds of the soule, though you take the whole world for the Garden. All these professions are necessarie; that mens Ignorance might not preiudice them, either in wealth, health, or grace. God hath made men fit with qualities, and famous in their faculties, to preferue all these sound in vs. The Lawyer for thy wealth: the Physitian for thy health: the Diuine for thy soule. Physitians cure the body; Ministers the Conscience.

The Church of *Israell* is now exceeding sicke; and therefore the more dangerously, because she knowes it not. No Physicke is affected, therefore no health effected. She lyes in a Lethargie, and therefore speechlesse. She is so past sense of her weakenesse, that God himselfe is faine to ring her Passing-bell. *Aarons* bells cannot ring lowd enough to waken her: God toles from Heauen a sad knell of complaint for her.

It is, I thinke, a custome not vnworthie of approbation; when a languishing Christian drawes neere his end, to tole a heauie Bell for him. Set aside the preiudice of Superstition, and the ridiculous conceits of some olde Wiues, whose wits are more decrepit then their bodies; and I see not why, reasons may not be giuen to proue it, though not a necessarie, yet an allowed Ceremonie.

1. It puts into the sicke man a sense of mortallitie; and though many other obiects should do no lesse, yet this

this seasonably performes it. If any particular flatterer, or other carnall friends; should vse to him the surreption, that *Peter* did once to *Christ*; *Master, fauour thy selfe: this shall not be vnto thee*: though sickness lyes on your bed, Death shall not enter your Chamber; *the euill day is farre off*; feare nothing: you shall liue many yeeres: or as the Deuill to our Grandmother, *you shall not dye*. Or if the *May* of his yeeres shall perswade himselfe to the remotenesse of his *Autumne*; or if the loue of earthly pleasure, shall denie him voluntarie leasure to thinke of Death: As *Epaminondas*, Generall of the *Thebans*, vnderstanding a Captaine of his Armie to be dead, exceedingly wondered, how in a Campe, any should haue so much leasure as to be sicke. In a word, whatsoeuer may flatter him with hope of life; the *Bell*, like an impartiall friend, without either the too broad eyes of pittie, or too narrow of partiallitie, sounds in his owne eares, his owne weakenesse: and seemes to tell him, that in the opinion of the world, hee is no man of the world. Thus with a kinde of Diuinitie, it giues him ghostly counsell; to remit the care of his Carcasse, and to admit the cure of his Conscience. It toles all in: it shall tole thee in to thy graue.

Matth. 16. 22.

Gen. 3.

Eras. de lingua.

2. It excites the hearers to pray for the sicke: and when can Prayers be more acceptable, more comfortable? The faithfull deuotions of so many Christian-neighbours sent vp as Incense to Heauen for thee, are very auailable to pacifie an offended Iustice. This is *S. Iames* his Physicke for the sicke: nay, this is the Lords comfort to the sicke. *The prayer of faith shall saue the sicke; and the Lord shall raise him up: and if hee haue committed finnes; they shall be forgiven him*. Now (though we be all seruants of one familie of God, yet) because of particular families on earth; and those so

Iam. 5. 14.

15.

Ephes. 3. 15.

Ee

remoued,

remoued, that one member cannot condole anothers grieffe, that it feelles not : *non dolet cor, quod non nouit.* The *Bell*, like a speedie Messenger, runnes from house to house, from eare to eare, on thy soules errand, and begges the assistance of their Prayers. Thy heart is thus incited to pray for thy selfe, others excited to pray for thee. Hee is a Pharisee, that desires not the Prayers of the Church : he is a Publican that will not beseech Gods mercie for the afflicted. Thy time and turne will come to stand in neede of the same succour, if a more sodaine blast of Iudgement doe not blow out thy Candle. Make thy sicke Brothers case thine now, that the Congregation may make thine theirs hereafter. Be in this exigent euen a friend to thine enemy; least thou become like *Babell*, to be serued of others, as *thou hast serued others*; or at least, at best, in falling *Nero's* case, that cried, *I haue neither friend nor enemy.*

3. As the *Bell* hath often rung thee into the Temple on earth, so now it rings thee vnto the Church in Heauen : from the militant to the triumphant place : from thy pilgrimage to thy home : from thy peregrination, to the standing Court of God. To omit manie other significant helps, enough to iustifie it a laudable ceremonie; it doth, as it were, mourne for thy sinnes, and hath compassion on thy passion. Though in it selfe a dumbe nature, yet as God hath made it a creature, the Church an instrument, and Art giuen it a tongue, it speakes to thee to speake to God for thy selfe; it speakes to others, that they would not be wanting.

*Israell* is sicke; no Bell stirres, no *Balme* is thought of, no *Prophet* consulted, not God himselfe sollicitud. Hence, behold, a complaint from Heauen, a knell from aboue the Clouds : for though the words sound through



through the *Prophets* lips, who toles like a Passing-Bell, for *Israell*, yet they come from the mouth of the *Lord of Heasts*. The Prophet *Ezekiell* vseth like words; and addes with them, *the Lord of Heasts saith it*. There is no doubt of his spirituall inspiration: all the question is of his personall appropriation. It is certaine, that the Prophet *Jeremie* speakes here many things in his owne person, and some in the person of God. Now by comparing it, with other like speeches in the *Prophets*, these words sound, as from a mercifull and compassionate Maker. *Why is not the health of my People recovered? Mei populi*, saith God, who indeede might alone speake possessiuelly: *Mine*; for hee had chosen and culled them out of the whole world to be *his people*. *Why are not My people recovered?* There is *Balme*, and there are *Physitians*, as in *Esay*: *What could I haue done more for my Vineyard?*

Ezek. 18.

Esay. 5.

The words are diuided to our hands by the rule of three. A tripartite *Metaphore*, that willingly spreads itselſe into an *Allegorie*. 1. Gods word is the *Balme*. 2. The *Prophets* are the *Physitians*. 3. The *People* are the *Patients*, who are very sicke. *Balme* without a *Physitian*, a *Physitian* without *Balme*, a *Patient* without both, is in *fausta separatio*, an vnhappy diuinction. If a man be ill, there is neede of Phylicke; when he hath Phylicke, he needes a Physitian to apply it. So that, here is miserie in being sicke, mercie in the Phylicke.

Not to disioyne or disioynt the *Prophets* order, let vs obserue, that the words are spoken. 1. In the person of God. 2. In the forme of a question. 3. By a concludiue inference. Onely two things, I would first generally obserue to you, as necessarie inductions to the subsequent Doctrines. Both which may naturally be inferred, not tyrannously enforced from the words. That which first objects it selfe to our consi-

deration, is the *Wisedome* of God in working on mens affections; which leades vs here from naturall wants subiect to sense, to supernaturall, inuisible, and more secret defects: from miseries to mysteries. That, as if any man admired *Solomons* House, they would be rauished in desire to see Gods *House*; which transcended the former; so much as the former transcended their expectation. So heere, wee might be led from mans worke to Gods worke, from things materiall to things mysticall; and by the happinesse of cure to our sicke bodies, be induced to seeke and get recouerie of our dying soules. The second is, the fit collation and respondent relation of *Diminitie* and *Physicke*; the one vndertaking to preferue and restore the health of the body, the other performing much more to the soule.

*Obseru.*

1. God leades vs by sensible to the sight of insensible wants; by calamities that vexe our liuing bodies, to perils that endanger our dying Consciences. That wee might inferre vpon his premisses, what would be an eternall losse, by the sight of a temporall crosse, that is so hardly brooked. If a <sup>a</sup> *famine* of bread be so heauie, how vn-supportable is the dearth of the *Word*, saith the *Prophet*. <sup>b</sup> *Man* may liue without bread, not without the word. If a wearie Traueler be so vnable to beare a burden on his shoulders, how ponderous is sinne in the Conscience? which *Zacharie* calls a <sup>c</sup> *talent of Lead*. If blindnesse be such a miserie, what is Ignorance? If the night be so vn-comfortable, what doth the darknesse of *Superstition* afford? If bodily Disease so afflict our sense, how intollerable will a spirituall sicknesse proue? Thus all earthly and inferiour Objects to a Christian soule, are like Marginall hands, directing his reading to a better and heavenly reference. I intend to vrge this  
poynt

<sup>a</sup> Amos. 8. 11.

<sup>b</sup> Matth. 4. 4.  
Matth. 11. 28.

<sup>c</sup> Zach. 5. 7.

poynt the more, as it is more necessarie ; both for the profit of it being well obserued , and for the generall neglect of it ; because they are few in these dayes, that reduce Christianitie to Meditation , but fewer that produce Meditation to practise and obedience.

Diseases destined toward Death as their end, that can by Nature, neither be violently endured, nor violently repelled , perplexe the flesh with much paine : but if Diseases , which be Deaths capitall Chirurgions , his preceding Heraulds to proclaime his neere-nesse ; his Ledgers that vsurpe his place, till himselfe comes, be so vexing and full of anguish, what is Death it selfe, which kills the Diseases, that killed vs? For the perfection of sicknesse is Death. But alas, if the sicknesse and Death of the body be such, what are *Sinne* (the sicknesse) and *Impenitencie* (the death) of the soule? What is the dimmed eye to the darkned vnderstanding? the infected members, to the poysoned affections? the torment of the reynes, to the stiches, girds, and gripes of an aking Conscience? what is the Childes (*caput dolet*) *my head akes*, to Ierusalems, (*cor dolet*) *my heart akes*? The soule to leaue the body with her offices of life, is not so grieuous, as Gods spirit to relinquish the soule with the comforts of grace. In a word, it is farre lesse miserable to giue vp the ghost, then to giue vp the *holy Ghost*. The soule, that enters the body without any (sensible) pleasure, departs not from it without extreame paine. Hee that is *animans animas*, the soule of our soules, forsakes not our spirits, but our paine is more, though our sense be lesse. As in the Warres, the cut of a sword crossing the Fibres, carries more smart vvith it, though lesse mortallitie ; then the fatall charge of a Death-thundring Cannon. The soule hath two places, an Inferiour which it ruleth, the body; a Super-



riour, wherein it resteth, God! Mans greatest sorrow is, when hee dyes vpwardly, that GOD forsakes his God-forsaking soule. His greatest sense, when he dies downewards, and sicknesse disperseth and dispatcheth his vitall powers. Let then the inferiour suffering vvaken vs, to see the Superiour that doth vveaken vs.

Matth. 6. 33.

Hilar.

Thus God drawes our eyes from one obiekt to another; nay, by one to another; by that which wee loue on earth, to that which wee should loue in Heauen: by the prouidence for our bodies, to the prouision for our soules. So our *Sauour* hauing discoursed of carefulnesse for terrene wants, drawes his speech to the perswasion of celestiall benefits: giuing the coherence with a *But*. *But first seeke ye the Kingdome of God, and his righteousnesse, and all these inferiour things shall be added unto you. Vt ad excellentiam diuinarum rerum per corporalia homines attollat.* That at once hee might lesse vs to holy duties, and lesse our care for earthly things. Thus, *quos homini sublime dedit, cor sublimius eleuare voluit*: Hee that gaue man a countenance lifted high, meant to erect his thoughts to a higher contemplation. For many haue such groueling and earth-creeping affections, that if their bodies curuitie was answerable to their soules, *incederent quadrupides*, they would become foure-footed beasts. It is a course preposterous to Gods creation, disproportionable to mans fabricke, that he should fixe his eyes, and thoughts, and desires, on the base earth, made for his feete to stand on: and turne his feete against Heauen in contempt, *lifting vp his heele against God*. Hee, whose ill-ballancing Iudgement thinkes Heauen light, and Earth onely weightie and worthie, doth (as it were) walke on his head, with his heeles vpward. I haue heard Trauellers speake of monstrous  
and

and præternaturall men, but neuer any so contranaturall as these.

Christ knew in the dayes of his flesh, what easie apprehension worldly things would finde in vs; what hard impression heauenly would finde on vs: therefore so often, by plaine comparisns taught secret Doctrines; by Histories, Misteries. How, to the life, doth he explaine the mercie of God, to the miserie of man, *in the lost Sheepe; in the lost Groat; in the lost Sonne?* How sweetly doth hee describe the different hearers of Gods Oracles, in the Parable of the *Seede*; which (howsoeuer it seemed a Riddle to the selfe-blinding *Iewes*, yet) was a familiar demonstration to the beleeuing *Saints*? So the Prophets found that actuall applications pierced more then verball explications. *Nathan* by an instance of supposition, wrought *Dauids* hart to an humble confession. Hee drew the *Proposition* from his owne lippes, *a The man that hath done this, is worthie of death*; and then stroke while the iron was hot, by an inferred *Conclusion*, *Thou art the man*. The Prophet *b Ahijah* rent the new garment of *Ieroboam* in twelue pecies, and bad him reserue tenne to himselfe; in signe, *That God had rent the Kingdome out of the hand of Solomon*, and giuen tenne Tribes to him. *Esay* by going *c naked and bare-foote*, as by a visible signe, lessoons *Egipt* and *Ethiopia*, that after this manner they should goe captiue to *Affiria*. *Ieremie* *d* by wearing *bands and yokes*, and sending them to the Kings of *Edom*, *Moab*, *Ammon*, *Tyre*, *Sidon*, *Iudah*, giues them an actuall representation, a visible Sacrament of their *Babilonish* captiuitie. *e Ezechiells* pourtraying vpon a Tile the Citie *Ierusalem*, and the siege against it, is called by God, *a signe against them*. *f Agabus* tooke *Pauls* girdle, and bound his owne hands and feete, a signe, and that from the holy Ghost, that

Luke 15.

Math. 13.

27

*a* 2 Sam. 12. 7.

*b* 1 Kin. 11. 30.

*c* Esa. 30 3.

*d* Jer. 27. 3.

*e* Ezek 4 1.

*f* Act. 21. 11.

that hee who ought the girdle, should be so bound at Ierusalem, and deliuered into the hands of the Gentiles. God schooled *Ionas* in the *Gourd*, by a liuely *Apothegme*, and reall subiection to his owne eyes, of his vniust impatience against *God* and *Niniveh*.

Ion. 4.

I Cor. II, 30.

It was Gods vsuall dealing with *Israell*, by the afflictions wherewith hee grieved them, to put into their mindes how they had grieved him by their sins. So *Paul*, as our *Prophet* here: *For this cause yee are weake, sickely, and many dye*: drawing them by these sensible cords of their plagues, to the feeling of their sinnes; which made their soules faint in Grace, sicke in Sinne, dead in Apostasie. *For this cause, &c.* This Doctrine affords a double vse; particular and generall: particular to Ministers; generall to all Christians.

Vfe.

I. To the dispensers of Gods secrets: It allows them in borrowed formes to expresse the meditations of their harts. God hath giuen vs this libertie in the performance of our callings, not onely nakedly to lay downe the truth; but with the helpes of Inuention, Wit, Art, to remoue loathing of his *Manna*. If wee had none to heare vs, but *Cornelius* or *Lidia*, or such sanctified eares, a meere affirmation, were a sufficient confirmation. But our Auditors are like the Belgicke armies, (that consist of French, English, Scotch, Germane, Spanish, Italian, &c.) so many hearers, so many humours: the same diuersity of men and mindes. That as guests at a strange dish; euery man hath a rellish by himselfe: that all our helpes can scarce help one soule to heauen. But of all kindes, there is none that creepes with better insinuation, or leaues behinde it a deeper impression in the Conscience, then a fit comparison. This extorted from *Dauid*, what would hardly haue ben graunted: that as *Dauid* slew *Goliath* with



with his owne sword ; so *Nathan* slew *Dauids* sinne with his owne word. *Iotham* conuincd the *Shechemites* folly in their approued raigne of *Abimelech* ouer them, by the tale of the *Bramble*. Euen temporall occasions are often the Mines, to digge out spirituall instructions. The people flocke to *Christ* for his bread: *Christ* preacheth to them another bread ; whereof hee that eates , shall neuer dye. The *Samaritane* vvoman speakes to him of *Iacobs Well* : hee tells her of *Iesus Well* : whose bottome or foundation was in Heauen ; whose mouth and spring downewards to the earth : crosse to all earthly fountaines : contayning waters of life ; to be drawne and carried away in the Buckets of faith. She thought it a new Well ; she found it a true Well : whereof drinking, her soules thirst was for euer satisfied. The Creeple begges for an Almes, the Apostle hath no money : but answeres his small request, with a great bequest , health in the name of *Iesus*. *Nihil additur marsupio, multum saluti*. His Purse is nothing the fuller, his body is much the happier. This course, you see, both *Christ* and his *Apostles* gaue vs in practise and precept.

In practise. When the woman blessed the wombe that bare *Christ* , and the pappes which gaue him sucke : he deriued hence occasion to blesse them, which conceiue him in their faith , and receaue him in their obedience. Blessed are they that heare the word of God and keepe it. Euen as *Mary* her selfe was rather blessed, *percipiendo fidem, quam concipiendo carnem Christi* ; in receauing the faith, then conceauing the flesh of *Christ*. So the newes of his kinred in the flesh standing at the doore, taught him to teach, who are his true kinred in the Spirit.

In precept to his *Apostles*. If they will not receaue and belecue you , Wipe off the dust of their Citie, that cleaueth

Iudg. 9. 8.

Ioh. 6. 27.

Ioh. 4.

Acts. 3. 6.

Luke 11. 27.

Luke 10 11.

Matth. 10. 8.

cleaueth to your feete; *against them*. If they will not be moued with your words, amaze them with your wonders: *Heale the sicke, cleanse the lepers, raise the dead, cast out Devils*. We cannot now worke miracles, yet we can speake of miracles. Euen we must also, as obey his Documents, so obserue his doings: and follow him in due measure, both in his words & works, though (*non passibus æquis*) not with equall steps. Our imitation must be with limitation; aptly distinguishing, what we must onely admire in our mindes, what admit in our manners.

Use.

2. To all Christians; that wee climbe vp by the staires of these inferiour creatures, to contemplate the glorious power of the *Creator*. A good Christian, that like the Bee, workes honey from euery flower, suffers no action, demonstration, euent, to slip by him without a question. All Obiects to a meditating *Solomon*, are like wings to reare & mount vp his thoughts to Heauen. As the old Romanes, when they saw the blew stones, thought of *Olympus*; so let euery Obiect, though low in it selfe, eleuate our mindes to *Mount Syon*. A meane scaffold may serue to raise vp a goodly building. Courtiers weather-driuen into a poore Cottage, (*etiam, in caula, de Aula loquuntur*) gather hence opportunitie to praise the Court. Wee may no lesse (euen *ex hara, de ara dicendi ansam sumere*) from our Tabernacles on earth be induced to praise our *standing house* in Heauen. So, as the Philosopher aymed at the pitch & stature of *Hercules*, by viewing the length of the print of his foote: Wee may by the base and dwarfish pleasures on our earth, guesse at the high and noble ioyes in Heauen. How can we cast vp our eyes to that they were made to behold, and not suffer our mindes to transcend it; passing through the lower Heauen, which God made for Fowles, Vapours, Meteors,

Ioh. 14. 2.

teors, to the Firmament wherein he fixed his Starres, and thence meditating of the Emphyreall Heauen, which he created for himselfe, his Angels, his Saints: a place no lesse glorious about the visible, then the visible is about the earth. Read in euery Starre, and let the Moone be your Candle to doe it, the prouident disposition of God, the eternitie of your after-life.

But if earth be at once neerer to your standing and vnderstanding; and like dissembling Louers, that (to auoyd suspition) diuert their eyes from that cheeke, whereon they haue fixed their hearts; so you looke one way, and loue another; Heauen hauing your countenance, Earth your confidence: then for Earth, read this instruction in all things, the destruction of all things. For if the rarified and azure body of this lower Heauen shall bee folded vp like a Scrole of Parchment; then much more this drossie, feculent, and sedimentall Earth shall be burnt.

*Vret cum terris, vret cum gurgite ponti.  
Communis mundo superest rogius, &c.*

*The Heauens shall passe away with a noyse, and the Elements shall melt with feruent heate, the Earth also and the workes that are therein shall be burnt vp. At least quoad figuram, though not quoad naturam. The forme shall be changed, though not the nature abollished. Euerie creature on earth may teach vs the fallibilitie of it. It is an Hieroglyphicke of vanitie and mutabilitie. There is nothing on it, that is of it, that is not rather vitall, then vitall. In all the corrupted parts of this decrepit and doting world, mens best lesson of moralitie, is a lesson of mortalitie. As it was once said. *Felix qui potuit rerum cognoscere causas*: so now better; *Felix qui**

2 Pet. 3. 10.



*We are bad schollers if we learne nothing of so many teachers.*

*qui poterit rerum cognoscere casus.* It is good to know the casuall beginnings of things; it is better to know their casuall ends. It is good to be a naturall Philosopher, but better to bee a supernaturall, a Christian Philosopher. That whiles we intentiuely obserue the creature, we may attentiuely serue the Creator.

That which is said of pregnant wits, is more true of Christian hearts, that they can make vse of any thing. As Trauellers in forraine Countries, make euery slight obiekt a lesson: so let vs thrue in grace by euery (presented) worke of Nature. As the eye must see, and the foote walke, and the hand worke, so the heart must consider. What? Gods doings: which are *maruellous in our* (vnderstandings) *eyes.* God looked vpon his owne workes, saw they were good, and delighted in them: sure it is his pleasure also, that wee should looke vpon them; to admire his wisdom, power, providence, mercie, appearing both in their nature and their disposition. The least of Gods works is worthie the obseruation of the greatest Angell. Now what Trewants are we, that hauing so many Tutors reading to vs, learne nothing of them. The *Heathen* were condemned, for not learning *the inuisible things of God, from his visible workes.* For shall wee still plod on the great volume of Gods workes, and neuer learne to spell one word, of vse, of instruction, of comfort to our selues? Can wee behold nothing through the Spectacles of contemplation? Or shall we be euer reading the great Booke of Nature, and neuer translate it to the Booke of Grace? The Saints did thus. So haue I read, that worthy *Esay* sitting among other Diuines, and hearing a sweet consort of Mulicke, as if his soule had beene borne vp to Heauen, tooke occasion to thinke and speake thus; *What Musicke may we thinke there is in Heauen?* A friend of mine viewing

Psal. 118. 23.

Rom. 1. 20.

viewing attentiuely the great pompe and state of the Court, on a solemne day, spake not without some admiration: *What shall we thinke of the glory in the Court of God?* Happy object, and well obserued, that betters the soule in grace. But I haue beene prolix in this point; let the breuitie of the next succour it.

2. Phisicke and Diuinitie are Professions of a neere affinitie: both intending the cure and recouerie, one of our bodies, the other and better of our soules. Not that I would haue them conioyned in one person: (as one spake merrily of him, that was both a Phisitian and a Minister: that whom he tooke money to kill by his Phylicke, he had also money againe to burie by his Priesthood.) Neither, if God hath powred both these gifts into one man, doe I censure their Vnion, or perswade their separation. Onely let the Hound, that runnes after two Hares at once, take heede least hee catch neither. *Ad duo qui tendit, non unum nec duo prendit.* And let him that is called into Gods Vineyard, *hoc agere, attend on his office.* And beware, least to keepe his Parish on sound legges, he let them walke with sickly consciences. Whiles *Galen & Auicen* take the wall of *Paul & Peter*. I doe not here taxe, but rather praise the works of mercie in those Ministers, that giue all possible comforts to the distressed bodies of their brethren.

Let the professions be *heterogenea*, different in their kindes; onely *respondentia*, semblable in their proceedings. The Lord <sup>a</sup> created the Phisitian, so hath he <sup>b</sup> ordained the Minister. The Lord hath put into him the knowledge of Nature, into this the knowledge of grace. All knowledge is deriued from the Fountaine of Gods wisdom. The Lord <sup>c</sup> hath created Medicines out of the earth. The Lord hath <sup>d</sup> inspired his holy word from heauen. The good Phisitian acts the part of the Diuine. <sup>e</sup> *They shall pray vnto the Lord, that he would prosper*

Obseru.

Rom. 12.

<sup>a</sup> Eccles. 38. 1.

<sup>b</sup> Ephes. 4. 11.

<sup>c</sup> Eccles. 38. 4.

<sup>d</sup> 2 Pet. 1. 21.

<sup>e</sup> Eccles. 38. 14.

*per that which they giue, for ease & remedy to prolong life.* The good Minister, after a sort is a Phylitian. Onely it is enough for the Sonne of God to giue both naturall and spirituall Physicke. But as *Plato* spake of Philosophie, that it *conets the imitation of God*, within the limits of possibillitie and sobrietie: so wee may say of Physicke, it is conterminat to Diuinitie; so farre as a Handmaid may follow her Mistresse. The Institutions of both preserue the constitutions of men. The one would preuent the obstructions of our bodies, the other the destructions of our soules. Both purge our seculent corruptions: both would restore vs to our primarie and originall health: though by reason of our impotencie and indisposition, neither is able. Both oppose themselues against our death, either our corporall or spirituall perishing.

When *the spirit of God moued on the waters*, and from that indigested & confused mixture, did by a kinde of Alchimicall extraction, seperation, sublimation, coniunction, put all things into a sweet consort, and harmonious beautie, hee did act a Phisitians part. God is in many places a Phisitian. *Exod. 15. I am the Lord that healeth thee. Deut. 32. I kill, I make aliuē: I wound, and I heale. Ier. 17. Heale me, O Lord, and I shall be healed: saue me, and I shall be saued.* Sometimes he is as a Surgion, *to binde vp the sores of the broken-hearted*; and to stanch the bleeding wounds of the Conscience. Nay, *Dauid* intreats him *to put his bones in course againe.* So *Christ* hath sent his Ministers, *ἐν κοίταις μόνον, ad coagmentationem*, as *Beza* reads it, *to put in ioynt the luxate members of the Church; that are compacted by ioynts.* And in the period or full stoppe of time, God will minister to the world the phisicke of Fire, to purge the sicke body of it; as hee once gaue it a Potion of Water to cleanse it.

Exod. 15. 26.

Deut. 32. 39.

Ier. 17. 14.

Eph. 4. 12.

16.



*Quas olim intulerant terris contagia sordes,  
vos olim ultrices ablueratis aqua.*

*At nunc, cum terras, cum totas aquoris undas  
polluerit manus, quam fuit ante, scelus:*

*Quid superest, calo nisi missus ut ignis ab alto,  
Ipsas cum terris deuoret ulter aquas?*

Beza.

Once in Gods sight the World so filthy stood,  
That hee did wash and soake it in a flood.  
But now, it's growne so foule and full of mire,  
Nothing remaines to purge it but a fire.

Which *Strabus*, writing on the worlds destruction by fire, would seeme to gather from thosetwo colours in the Rainebow, *caeruleo et igno*, blew and red. The first cataclysm of water is past, the second deluge of fire is to come. So saith the Apostle. *The heauens being on fire shall be dissolued; the Elements shall melt with feruent heate: Nonam qualitatem induent manente substantia*: All earthly things shall waxe old and dye. *Mors etiam saxi nominibusq, venit*; but the substance shall remaine. It is but the fashion of this world that passeth away: *οχήμα, figura, non natura*. When all the putrified feces, drossie and combustible matter shall be refined in the fire, all things shall be reduced to a chri-staline clearenesse. Thus ( though the heathen prophanely made the Phisitian a God, yet ) the Christian may say truely, *Our God is become our Phisitian*. And his Ministers are his deputies vnder him, bringing in their lips the sauing Medicines, that God hath giuen them.

2 Pet. 3: 12.

Caluin in loc.  
praced.

You see the willing similitude of these professions:  
Indeed the Phisitian cannot so aptly and ably chal-  
lenge or make bold with the Ministers office, as the  
Minister

Hcb. 3. 13.

Ezek. 18. 32.

Minister may with his. The Clergie-man may minister medicines: the Phisitian may not administer the Sacraments. It is true thus farre. Euery Christian is a *Priest*; to offer vp prayers for himselfe and the whole Church; although not publikely and ministerially: and none but a *Cain* will deny himselfe to be his *Brothers keeper*. Though *exhortation* be the Ministers dutie, yet *exhort one another daily*. And if wee *serue one another in loue*, we must carry, euery one, a *conuerting Ministrie*, though God alone haue the *conuerting power*. *Turne one another and liue*. Now as this conuerting worke, is a conuertible worke, I meane, reciprocal and mutuall from one to another, the Phisitian may apportion to himselfe a great share in it. Who may better speake to the soule, then hee that is trusted with the body? or when can the stampe of grace take so easie impression in mans heart, as when the heat of Gods affliction hath melted it? What breast is vnvulnerable to the strokes of death? The miserable carcase hath then or neuer, a penetrable conscience.

This conscience is so deafed in the dayes of our iollitie, with the loud noyse of Musicke, Oathes, Carrowings, Clamours, Quarrels, Sports, that it cannot heare the Prophets cry, *All flesh is grasse*. When sickness hath throwne him on the bed of anguish, and made his stomacke too queasie for quaffes, too fine and daintie for euen lunkets; naked him of his silkes, paled his cheekes, sunke his eyes, chilled his blood, and stunted all his vigorous spirits; the Phisitian is sent for, and must scarce be let out, when the Minister may not be let in. His presence is too dull, and full of melancholy; no messenger shall come for him, till his comming be too late. How iustly then should the Phisitian be a Diuine, when the Diuine may not be a Phisitian? How well may hee mingle *Recipe* and  
*Respisee,*

*Respi'ce*, penitentiall exhortations, with his medicinall applications, and præscripts.

Thus, memorable and worthy to be our precedent, was that *Italian* Phisitians course: that when dissolute *Ludonius* lay desolate in his sicknesse, and desired his helpe; hee answered him in his owne tune: *If you shall live, you shall live, though no Physicke be given you: If you shall dye, you shall dye; Physicke cannot helpe you.* According to the sicke mans libertine and hereticall opinion concerning Prædestination. *If I shall be saved, I shall be saved, howsoever I live or live. If I shall be damned, I shall be damned, howsoever I doe or dye.* The Phisitians answer gaue him demonstratiue conuiction, taught him the vse of meanes, as well for his soules as bodies health, and so cured recanting *Ludonius* of both his diseases at once. A godly practise, worthy our Phisitians imitation.

But, with vs, Grace waites at the heeles of Nature; and they diue so deepe into the secrets of Philosophie, that they neuer looke vp to the misteries of Diuinitie. As some Mathematicians deale so much in *Iacobs* Staffe, that they forget *Iacobs* Ladder: so some Phisitians (God decrease the number) are so deepe Naturalists, that they are very shallow Christians. The best cure depends vpon Gods care. It is poore and enervate help, to which Gods blessing hath not added strength. If God doth not *heare the heauens* for vertue, and *heauen* *heare the earth* for influence, and *earth* the Phisitian for ingredients, all their receits are but deceits, and the paper of their Bills will doe as much good as the præscripts in it. Simples are but simple things; and all compounds idle, when they want the (best) ingredient of Gods blessing. Let *Plato* then, hold the candle to *Moses*, and all Phisitians drinke at the well of the sons of the Prophets. As their purpose aimeth at our

Hos. 2. 21.



healths, so let them intreat God to leuell their hands: their direction and successe stands in the name of the Lord of Hostes.

Obseru. 3.

The forme of the words is Interrogatorie. *Is there no Balme at Giliad? are there no Phisitians there?* It is most true: *Balme* is not scarce, nor are the Phisitians few, yet *Israell* is sicke. God doth conuince that by a question, which might be without question affirmed, but would not be (without question) graunted. The best insinuation or piercing assertion is *ex interrogando*, by way of question; not onely for explication, but for application of truth. God doth as it were appeale to mans conscience; and fetch euidence from the impartiall testimonie of his heart. That here, what is true in Gods reprehension, may appeare true in mans apprehension. The first word that euer God spake to man after his fall, was a question. *ADAM, ubi es?* where art thou? Hee continues the same (*formam loquendi, normam arguendi*) forme & methode of speech. *Who told thee that thou was naked? Hast thou eaten of the Tree, whereof? &c.* And to the woman. *What is this that thou hast done?* Before man fell to sinne, God fell not to questioning. All his speeches were to him, either commendatory or commandatory: *approbationis non exprobatōis verba*; words of approuall, not of exception. Hee createth, ordereth, blesteth man, and all things to him: but when man fell to sliding, God fell to chiding. Because man turned his heart to another obiekt, God turned his voyce to another accent.

Gen. 3. 9.

Verse 11.

Verse 13.

Gods questions are not of the nature of mans, the effects and helps of dubitation: according to the saying *ἀπερία μίτης ζήτησεως*: Doubting is the Mother of questioning. He that doubteth not, will not aske: no; Gods demaunds are not to satisfie himselfe, but vs: Illations vpon our actions. That from the proposition

position of our sinnes, and the assumption of his questions, we may conclude against our selues; as *David*, *I haue sinned*. Neither can we giue solution to his interrogatories. *Who dares, who can answere God? hee is not as a man*, saith *Iob*, that *I should answere him*. The intent is then, to iustifie himselfe; to put into our conscience, a sense, a Science of our owne iniquities. God so apposed *Ionas*: *Doeſt thou well to be angry?* And againe; *Doeſt thou well to be angry for a Gourd?* Art thou discontent for so contemptible a thing, a poore vegetatiue creature; and doeſt thou grudge my mercie to so many rationall creatures, brethren of thine owne flesh? Gods question was a manifest conuiction, as strong as a thousand proofes. *Ionas* sees his face in this little Spring, as if he had stood by a full Riuer.

*Christ*, that had the best methode of teaching, and could make hearts of flint penetrable, moued his Disciples mindes, remoued his aduersaries doubts, frequently by questions. He starts *Peter*, that was (*nominis Dei, et nominis sui immemor*) forgetfull of his God, of himselfe, with a *quid, dormis? what, sleepest thou?* Hee rectified the mistaking iudgements of his Apostles, that turned his spirituall dehortation from the *Phariseas leauen*, to the litterall sense of forgotten bread; with a double demaund. *Obliti ne estis? &c.* Doe ye not yet vnderstand, nor remember the five loaves of the five thousand? &c. Could so miraculous a *Banket*, as quickly slip from your mindes, as it did from your mouthes? So hee informed their vnderstandings concerning himselfe, which so much concerned them to know; *Whom doe men say that I am?* All which implied not his owne ignorance, but impelled their knowledge. Hee knew all the former questions so well as the latter; whereof hee could no lesse be ignorant, then of himselfe. Onely hee spake in a ca-

Iob. 9. 2. 14.

Matth. 16. 9. 10

Ver. 13.

Luk. 20. 41.

Ver. 4.

Obseru. 4.

teaching forme, as the Ministers question succours the Nouices' initiall vnderstanding. His reproofes to his enemies were often cloathed in these interrogatorie robes. *How say they that Christ is Dauids Sonne? When Dauid himselfe calleth him Lord? confuting that false opinion, that the Iewes had of their Messias, whose temporall Monarchie they onely gaped for. If hee was, onely to be the Sonne of Dauid in the flesh, how doth he call him Lord, and equall him with the Father? A question, that did enforce a conclusion, himselfe desired, and a confusion of his enemies conceits. The like, ver. 4. He cramped their criticall and hypocriticall exceptions with a question. The baptisme of Iohn, was it from heauen, or of men? which confuted their arrogance, though they would haue salued it with ignorance, ver. 7. We cannot tell. This manner of discussing is not more vsuall with God, then effectuall. It conuerteth the Elect; it conuinceth the Reprobate. Wherefoeuer it is directed, it pierceth like a goad, & is a sharp stroke to the conscience: and howsoeuer the smart is neglected, it leaueth a print behind it.*

If wee take the words spoken in the *Person of God*, they manifest his complaint against *Israell*. When God complaines, sinne is grieuous. Wee neuer read God breaking forth into this compassionate forme of speech, but Iniquitie is growne proud of her height. She nestles among the Cedars, and Towers like *Babell*: when hee that can thunder it downe with fire, doth (as it were) raine showers of complaint for it. It argues no lesse goodnesse in the Father, then wickednesse in the Children, when hee doth plaine, that can plague; and breath out the ayre of pitie, before he send the storme of Iudgement. So you may see a long prouoked Father, that after many chidings lost to his deafe Sonne; after some gentle chastisements inflicted,



inflicted, and intended to his calling home; he findes his errors growing wilder, his affections madder, his heart more senselesse, his courses more sensuall; hee stands euen deploring his wretchednesse, that could not amend his wickednesse: and whiles Iustice and Mercie striue for the masterie, as loath that his lenitie should wrong his Integritie, or yet that he should be as an executioner to him, whom he had begotten to be an executour to himselfe; hee breakes out into complaint. With no lesse pitie, nay, with farre greater mercie, doth God proceede to execute his Iudgements; vniwilling to strike home for his mercie; yet willing not to double his blow (but to lay it on sure at once) for our sinnes, and his owne Iustice. Or as some compassionate Iudge, that must censure (by the law of his Countrey) an *Hereticke*, strives first with arguments of reason to conuert him, that arguments of yron and Steele may not be vsed against him: and finding his refractarie disposition, culpable of his owne doome, by wilfully not being capable of good counsell, proceedes not without plaints and teares to his sentence: So doth the most iust God of Heauen, with the most vniust Sonnes of men; pleading by reasons of gentle and gracious forbearance, and offering the sweet conditions of happy peace, and (as it were) wailling our refusall, before hee shoote his *arrows* and *consume vs*, or *make his sword drunke with our bloods*.

God hath Armies of Starres in the skie, Meteors in the ayre, beasts on the earth, yea of Angels in Heauen; greater Hoasts and lesse: and whither he sends a great Armie of his little ones, or a little of his great ones, he can easily and quickly dispatch vs: Loe, he staves till he hath spoken with vs; and that rather by postulation, then expostulation. He is not contume-

Heb. 4. 15.

Cant. 6. 12.

Luk. 19. 42.

Matth. 23. 37.

lions against vs, that haue been contumacious against him. If his words can worke vs to his will, hee will spare his blowes. Hee hath as little delight in smiting, as we in suffering: nay, he suffers with vs, condoling our estate, as if it were (which cannot be) his owne. *For wee haue not an high Priest, which cannot be touched with the feeling of our infirmities.* Hee feels the griefes of his Church: the head akes, when the members suffer. Persecutors strike *Christ* through Christians sides. *Saul* strikes at *Damascus*, *Christ Iesus* suffers in Heauen. Mediatly he is smitten, whiles the blowes immediately light on vs. He could not in the dayes of his flesh, forbear bitter teares at *Ierusalems* present sinne and future iudgement. How grievous is our iniquitie, how gracious his longanimity? He that weeps for our auersion passionately, desires our conuersion vnfaignedly. How pathetically he perswadeth his Churches reformation? *Returne, returne, oh Shulamite, returne, returne:* How lamentingly deplores he *Ierusalems* deuastration? *If thou hadst knowne, at least in this thy day, the things that belong to thy peace.* Let vs not thinke him like either of those Mimicks, the Player, or the Hypocrite, (who truly act the part one of another, but hardly either of an honest man) that can command teares in sport. When *Christ* laments the state either of our sinnes or our selues, hee shewes that one is at the height of rising, the other neere casting downe. *Christs* double sigh ouer *Ierusalem*, is (as I may say) fetched and deriued from those double woes of her: the vnmeasurable sinne, *that killest the Prophets:* the vnauoydable Iudgement, *thy house is left vnto thee desolate.* *Ingentia beneficia, ingentia peccata, ingentes poene.* Great benefits abused occasion great sinnes, and great sinnes are the fore-runners of great plagues. So that *Sinne* is an ill coniunction copulatiue, that vnites two

as contrarie natures, as nature it selfe euer produced, great mercie and great miserie. God is pleased in giuing the former, but he sighes at the latter. *Gaudet in misericordia sua, dolet in miseria nostra.* He reioyceth in his owne goodnesse, hee greeueth at our wretchednesse.

Horrid and to be trembled at are the sinnes, that bring heauinesse into the Courts of happinesse; and send grieuance to the very thresholds of ioy. That whereas *Angels* and *Cherubins*, the cœlestiall Choristers, make musicke before the Throne of God, for the *conuersion of one sinner*: (of one? what would they doe at the effectuall successe of such a Sermon, as *Peter* preached.) They doe (if I may speake) grieue and mourne at the auersion of our soules, (so hopefull and likely to be brought to Heauen) and at the aspiration of our climbing sinnes.

Luk. 15. 10.

But it may be questioned, how God can be said to *griue*, to *complain*, to be *sorrowfull* for vs. True it is, that there is no passion in God. Hee that sits in Heauen, hath all pleasure and content in himselfe. What is here spoken, is for our sakes spoken. He dwelleth in such brightnesse of glory, as neuer mortall foot could approach vnto: the sight of his face is to vs on earth insufferable: the knowledge of the inuisible things in the Deitie vnpossible. Therefore to giue some ayme and coniecture to vs, what hee is, hee appeares (as it were) transfigured into the likenesse of our nature, and in our owne familiar termes speaketh to our shal-low vnderstandings. *Hominem alloquens humano more loquitur.* As an old man speaking to a Childe, frames his voyce in a childish phraze. Before a great vessell that is full, can powre liquour from it selfe into a little empty Pot, that stands vnder it, it must stoope and decline it selfe. Thus he descends to our capacities; and  
that



that man may know him in some measure, hee will be knowne as man. Sometimes by bodily members, Eyes, Eares, Hands, Feet. Sometimes by spirituall affections, Anger, Sorrow, Iealousie, Repentance. By which he signifies, not what hee is indeed, but what is needfull for vs to know of him. For being well acquainted with the vse, office, and effect of these naturall things in our selues, wee may the better guesse at the knowledge of that God, to whom wee heare them ascribed by translation. All which hee hath *per figuram, non naturam*. Angers effect in vs is reuenge. Nothing pleaseth a furious mans nature, but wreaking himselfe on his prouoker. The passion is Anger, the effect Reuenge. Whiles God giues the second, wee ascribe to him the first; and call that in him *Wrath*, which properly is his striking *Iustice*.

Complaints are the witnes of a griued soule: both are sufferings. God is here said to complaine. Why? he is griued at our sinnes. Can he be griued indeed? No nor need he complaine; that hath such power to right himselfe. Yet hee is often said to be griued; *Griue not the Spirit of God, by whom you are sealed up to the day of Redemption*: And here to complaine. To speake properly, God cannot complaine because he cannot be griued: He cannot be griued, because he cannot suffer. Euery blow of ours, though we were as strong and high as the sonnes of *Anak* lights short of him. If some could haue reached him, it had gone ill with him long ere this. All is spoken *per ὀργὴν καὶ πένθος*. He is *sine ira irascens, sine poenitentia poenitens, sine dolore dolens*: angry without anger, griuing without sorrow. These passions are ascribed to him, *quoad effectum, non quoad affectum*: They are *perfections* in him, what are *affections* in vs. The complaint that once God made against a whole world, as hee doth here against *Israel*, is expres-

Ephes. 4. 30.

expressed in more patent and significant tearmes. *It repented the Lord that hee had made man on the earth, and it grieved him at his heart.* God so complaines against mans sinne, that hee is sory that hee made him. This, saith *Augustine, non est perturbatio, sed iudicium, quo irrogatur pœna*: It is no disturbance in God, but onely his Iudgement, whereby hee inflicteth punishment. And further, *Pœnitudo Dei est mutandorum immutabilis ratio*: Gods repentance is his vnchangeable disposition, in things of a changeable condition. It is *mutatio rei, non Dei*: the change of the thing, not of God. *Cum ij quos curat mutantur, mutat ipse res, prout ijs expedit, quos curat*: Hee willeth an expedient alteration of things, according to the alteration of them for whom hee prouides. So God is said to *repent that hee made Saul King*, or that hee threatned euill to *Nimueh*. In all which hee changed (*non affectum, sed effectum*) the externall worke, not his internall counsell. For as the Schoole speakes, *immutabiliter ignoscit*, he vnchangeably pardons whom hee meânes to saue, though they feele it not till conuersion: so *immutabiliter non ignoscit*, hee vnchangeably retaines their sinnes in his Iudgement-booke, which amend not, as *Saul*.

The nature of Repentance is Sorrow: the effect of repentance is the abrogation of something determined, or vndoing (if it be possible) of some thing done. Repentance is not in God, in regard of the originall nature of it; he cannot sorrow: but is in respect of the euentuall fruit; when hee destroyes that world of people, hee had made. Not that his heart was grieved, but his hands: his iustice and power vndid it. *Aliud est mutare voluntatem, aliud velle mutationem*: It is one thing to change the will, another thing to will a change. There may be a change in the matter and substance willed, though not in the

Hh

will

Gen. 6. 6.

De ciuit. Dei.  
lib. 15. cap. 25.

Iust. Mar.

α β γ δ ε  
ζ η θ ι κ  
λ μ ν ο π ρ

Pfal 135.6.

Chrys.

will that disposeth it. Our will desires in the Summer a lighter and cooler garment, in Winter a thicker and warmer: yet is not our will changed, whereby wee decree in our selues this change according to the season. Thus (*Quicquid superi voluere, peractum*) Whatsoever God would, that did he in heaven and earth, in the sea and all deepe places. God is. (*immutabilis natura, voluntatis, consilij.*) Vnchangeable in his nature, will, and decrees. Onely these are, *verba nostra paruitati accommodata*, words fitted to our weake capacities.

Well; in the meane time they are grieuous sinnes, that make our gracious God thus seemingly passionate. There is great cause sure, if so patient and forbearing a God, be angry, sorrie, penitent, greued, that he hath made such rebellious creatures. It is long before his wrath be incensed; but if it be thoroughly kindled, all the Riuer in the South are not able to quench it. Daily man sinnes, and yet God repents not, that he made him. Woe to that man, for whose creation God is sorrie. Woe to Ierusalem, when Christ shall so complaine against her. Stay the Bells, ye Sonnes of wickednesse, that ring so lowd peales of tumultuous blasphemies in the eares of God? Turne againe, ye wheeling Planets, that moue onely as the sphere of this world turnes your affections; and despise the directed and direct motion of Gods Starres. Recall your selues, ye lost wretches, and stray not too farre from your Fathers house, that your seekers come againe with a *non est inuentus*: least God complaines against you, as heere against Israell; or with as passionate a voyce, as once against the world; *It repents mee that I made them.*

Obseru.5.

If wee take the words spoken in the person of the Prophet, let vs obserue, that hee is no good Preacher, that complaines not in these sinfull dayes. *Esay* had  
not



Esa. 49.

not more cause for *Israell*, then we for *England*, to cry, *Wee haue laboured in vaine*, and spent our strength for nought. For if we equall *Israell* in Gods blessings, wee transcend them in our sinnes. The bloud-red Sea of warre and slaughter, wherein other Nations are drowned, as were the *Egiptians*, is become dry to our feete of peace. The *Bread* of Heauen, that true *Manna*, satisfies our hunger, and our thirst is quenched with the *waters of life*. The better Law of the Gospell is giuen vs; and our sauing health is not like a curious piece of Arras folded vp, but spread to our beleeuing eyes, without any shadow cast ouer the beautie of it. We haue a better high *Priest*, to make *intercession* for vs in heauen, for whom he hath once sacrificed and satisfied on earth: (*actu semel, virtute semper*: with one act, with euerlasting vertue.) We want nothing, that heauen can helpe vs to, but that which wee voluntarily will want, and without which wee had better haue wanted all the rest, *thankesfulnesse* and *obedience*. We returne God not one for a thousand, not a dramme of seruice for so many talents of goodnesse. We giue God the worst of all things, that hath giuen vs the best of all things. Wee cull out the least sheafe for his Tyth; the sleepest houre for his prayers: the chippings of our wealth for his poore: a corner of the heart for his Arke, when *Dagon* sits vppermost in our Temple. He hath bowels of brasse and an heart of yron, that cannot mourne at this our requitall. We giue God measure for measure, but not manner for manner. For his blessings *heaven*, and *shaken*, and *thrust together*, iniquities pressed downe and yet running ouer. Like Hogges we slauer his pearles, *turne his graces into wantonnesse*, and turne againe to rend in pieces the bringers.

Who versing in his minde this thought, can keepe

Hh 2

his

*Quis talia san-  
do, temperes &  
Lachrimis? &c.*

Ier. 9. 1.

his cheekes dry? *Oh that my head were waters, and mine eyes a fountaine of teares, that I might weepe night and day, &c.* No maruell, if *animus meminisse horret*. The good soule tremble to thinke it: especially when all this wickednesse ariseth (not from *Sodome*, and *Sidon*, and *Edom*, but (from the midst of) the daughter of *Sion*. *Hinc ille Lachrimæ*. Hee that can see this and not sigh, is not a witnesse, but an agent; and sinne hath obstructed his lungs, he cannot sorrow. Forbeare then, you captious sonnes of *Belial*, to complaine against vs, for complaining against you. Whiles this *Hydra* of Iniquitie puts forth her still-growing-heads, and the sword of reproofe cannot cut them off, what should we doe but mourne? *Quid enim nisi threna supersunt?* Whither can wee turne our eyes, but wee behold and lament at once; some rousing with lewdnesse, some rauing with madnesse, others reeling with ebrietie, and yet others railing with blasphemie. If we be not sad, wee must be guilty. Condemne not our passions, but your owne rebellions, that excite them. The zeale of our God, whom wee *serue in our spirits*, makes vs with *Moses* to forget our selues. *Wee also are men of like passion with you*. It is the common plea of vs all: If you aske vs, why we shew our selues thus weake and naked, we returne with *Paul*: *Why doe you these things?* Our God hath charged vs, not to see the funerals of your soules, without sighes and teares. *Thus saith the Lord: Smite with thy hand, and stampe with thy foote, and say, Alas, for all the euill abominations of the house of Israell: for they shall fall by the sword, by the famine, and by the pestilence.*

Acts. 14. 15.

Ezek. 6. 11.

Shall all complaine of lost labours, and we brooke the greatest losse with silence? Merchants waile the shipwracke of their goods, and complaine of Pyrates. Shepherds of their deuoured Flockes by sauage Wolues.

Wolues. Husbandmen of the tyred earth, that quites their hope with weedes. And shall Ministers see and not sorrow the greatest ruine (the losse of the world were lesse) of mens soules. They that haue written, to the life, the downfall of famous Cities, either vastate by the immediate hand of God, as *Sodome*; or mediately by man, as *Ierusalem*: as if they had written with teares in stead of Inke, haue pathetically lamented the ruines. *Aeneas Syluius* reporting the fall of *Constantinople*, historifies at once her passion, his owne compassion for it. The murthering of Children before the Parents faces, the slaughtering of Nobles like beasts, the Priests torne in pieces, the Religious flea'd, the holy Virgins and sober Matrones first rauished and then massacred; and euen the Reliques of the Souldiours spoile, giuen to the mercilesse fire. *Oh miseram urbis faciem!* Oh wretched shew of a miserable Citie! Consider *Ierusalem*, the Citie of God, the *Queene of the Prouinces*, tell her *Turrets*, and marke well her *Bulwarkes*, carrie in your minde the *Idea* of her glories: and then, on a sodaine, behold her *Temple* and houses burning, the smoke of the fire wauing in the ayre, and hiding the light of the Sunne, the flames springing vp to Heauen, as if they would ascend as high as their sinnes had erst done; her Old, Young, Matrons, Virgins, Mothers, Infants, Princes, and Priests, Prophets and Nazarites, famished, fettered, scattered, consumed: if euer you read or heare it without commiseration, your hearts are harder then the Romanes that destroyed it. The ruine of great things wring out our pitie; and it is onely a *Nero*, that can sit and sing whiles *Rome* burnes. But what are a world of Cities, nay the whole world it selfe burning, as it must one day, to the losse of mens soules, the rarest pieces, of Gods fabricke on earth? to see them manacled



with the chaines of Iniquitie, and led vp and downe by the Deuill, as *Baiazeth* by that cruell *Scithian*, stabbed and massacred, lost and ruined by rebellious obstinacies and impenitencies; bleeding to death like *Babell*, and will not be cured, till past cure they weepe like *Rahell*, and will not be comforted: to see this and not pitie it, is impossible for any but a *Faulx*, but a Deuill.

Use.

1. To make some further vse hereof to our selues, Let vs auoyd sinne, as much as we may. And, though we cannot stay our selues from going in, let vs stay our selues from going on: least our God complaine against vs. If we make him sorrowfull for a time, hee can make vs sorrowfull for euer. If wee anger him, hee can anger all the veines of our hearts. If in stead of seruing GOD by our obedience, wee make him <sup>a</sup> *serue with our sinnes*, hee will make vs serue with his plagues. If we driue God to call a *Conuocation of heauen and earth*: <sup>b</sup> *Heare oh heauen, harken oh earth: I haue nourished children, and they haue rebelled against me*: If he call on the <sup>c</sup> *mountaines to heare his controuersie*, he will make vs <sup>d</sup> *call on the mountaines* to helpe and hide our miserie. *And they said to the mountaines and rockes, Fall on vs, &c.* If we put God to his *querelam*, <sup>e</sup> *controuersie*, and make him a Plaintife, to enter his sute against vs; he will put vs to a complaint indeede. <sup>f</sup> *Therefore shall the land mourne, and euery one that dwelleth therein, shall languish.* He will force vs to repent the time and deeds, that euer made him to <sup>g</sup> *repent*, that *hee made vs*. Hee will strike vs with such a blow, that there needeth no doubling of it. <sup>h</sup> *He will make an vtter end; destruction shall not rise vp the second time.* As *Abisbai* would haue stricken *Saul* <sup>i</sup>, at once, and *I will not smite him the second time.*

We cannot so wrong God, that hee is deprived of power

<sup>a</sup> Esa. 43. 24

<sup>b</sup> Esa 1. 2.

<sup>c</sup> Mic 6. 2.

<sup>d</sup> Reu. 6. 16.

<sup>e</sup> Hof. 4. 1.

<sup>f</sup> Ver. 3.

<sup>g</sup> Gen. 6. 7.

<sup>h</sup> Nahum 1. 9.

<sup>i</sup> 1 Sam. 26. 8.

power to right himselfe. His first complaint is (as I may say) in teares; his second in blood. I haue read of *Tamberlaine*, that the first day of his siege was honoured with his white Colours, the second with fatall red, but the third with finall blacke. God is not so quicke & speedy in punishment; nor come his iudgements with such precipitation. *Ninueh* after so manie forties of yeeres, shall haue yet forty dayes. Hee that at last came, with his Fanne in his hand, and fanned but eight graines of good corne, out of a whole Barne-full of Chaffe, a whole world of people; gaue them the space of one hundred and twentie yeeres repentance. If *Ierusalem* will not heare *Christs* words, they shall feelee his wounds. They that are deafe to his voyce, shall not be insensible to his hands. He that may not be heard, will be felt.

2. If God complaines against sinne, let vs not make our selues merry with it. The madde humours, idle speeches, outrageous oathes of drunken Athiests, are but ill mirth for a Christian spirit. Wickednesse in others abroad, should not be our Tabret to play vpon at home. It is a wretched thing to laugh at that, which scasts *Satan* with mirth, laughing both at our sinnes, and at vs for our sinnes. Rather lament. *Make little weeping for the dead, for he is at rest: but the life of the foole is worse then death.* Weepe for that. When *Israell* now in *Moses* absence had turned beast, and *Calued* an Idolatrous Image; *Moses* did not dance after their Pipe, and laugh at their superstitious merriment with Tabrers and Harpes; but mourned to the Lord for them, and pleaded as hard for their sparing, as hee would haue done for himselfe; nay more, *Spare thy owne people, though thou race my name out of the Booke of Life.* They are onely marked for Gods, with his owne priuy Seale, that mourned for the abominations of *Israell*; and

*Use.*

*Eccles. 22. 11.*

*Ezek. 9.*

and their mournings were earnest, as the waylings of *Hadadrimmon* in the valley of *Megiddo*.

Where are you, ye *Sonnes of the Highest*, ye Magistrates, put in power not onely to lament our sinnes, but to take away the cause of our lamenting; cease to beake your selues, like *Iehoiakim*, before the fire of ease and rest: rend your cloathes with *Iosiah*, and wrap your selues in sackcloth, like *Ninivehs* King, as a corps laid out for buriall. Doe not, *Felix*-like, grope for a bribe at criminall offences: sell not your conniueance (and withall your conscience) where you should giue your punishment. Let not gold weigh heauier then *Naboths* wrongs in the scales of Iustice. Weepe ye *Ministers*, betweene the *Porch* and the *Altar*. Lament your owne sinnes, ye Inhabitants of the world. *England*, be not behinde other Nations in mourning, that art not short of them in offending. Religion is made but Pollicies stirrop, to get vp and ride on the backe of pleasure. *Nimrod* and *Achtophell* lay their heads and hands together; and whiles the one forrageth the Parke of the *Church*, the other pleads it from his Booke, with a *Statutum est*. The *Gibeonites* are suffred in our *Campe*, though we neuer clap'd them the hand of couenant; and are not set to draw *water* and *choppe wood*, doe vs any seruice, except to cut our throates. The Receate (I had almost said the Deceate) of Custom stands open, making the Lawes tolleration a warrant: that many now sell their Lands, and liue on the vse of their Monyes? which none would doe, if Vsurie was not an easier, securer and more gainefull Trade.

How should this make vs mourne like Doves, and groane like Turtles? The wilde Swallowes, our vnbridled Youngsters sing in the warme Chimneyes: the lustfull Sparrowes, noctiuagant Adulterers, sit cherping



cherping about our houses: the filching Iayes, secret theeves, rob our Orchards: the Kite and the Cormorant, deuoure and hoord our fruits: and shall not among all these, *the voyce of the Turtle be heard in our Land*, mourning for these sinfull rapines? Haue *whoredome and wine* so taken away our hearts, and hidden them in a maze of vanities, that repentance cannot finde them out? Can these enormities passe without our teares? Good men haue not spent all their time at home, in mourning for their owne finnes; sometimes they haue iudged it their worke to lament, what was others worke to doe. That Kingly Prophet, that wept so <sup>a</sup> plentifully for his owne offences, had yet <sup>b</sup> floods of teares left, to bewaile his peoples. *Jeremy* did not onely <sup>c</sup> weepe in secret, for *Israels* pride, but wrote a whole Booke of *Lamentations*: and was not lesse exact in his methode of mourning, then others haue beene in their Songs of ioy. It was Gods behest to *Ezekiell*, <sup>d</sup> *Sigh thou Sonne of man with the breaking of thy loynes, and with butternesse sigh before their eyes.* Hee mourned not alone at *Israels* woe. She had a solemne Funerall, and euery Prophet sighed for her. <sup>e</sup> *Looke away from me*, saith *Esay*; *I will weepe bitterly, labour not to comfort me; because of the spoiling of the daughter of my people:* <sup>f</sup> *I am payned at my very heart*, saith *Jeremie*, *because thou hast heard, oh my soule, the sound of the Trumpet, the Alarme of warre.* Our finnes are more, why should our sorrowes be lesse?

Who sees not, and sayes not, that <sup>g</sup> *the dayes are ouill*? There is one laying secret Mynes to blow vp another, that himselfe may succee: there is another buying vncertaine hopes with ready money: there is another rising hardly to eminence of place, and menaging it as madly. There goes a fourth poring on the ground, as if hee had lost his soule in a

Hos. 4. 11.

<sup>a</sup> Psal. 6. 6.

<sup>b</sup> Psal. 119. 136

<sup>c</sup> Ier. 13. 17.

<sup>d</sup> Ezek. 21. 6.

<sup>e</sup> Esa. 22. 4.

<sup>f</sup> Ier. 4. 19.

<sup>g</sup> Ephes. 5. 16.

Ier. 5. 1.

Muck-heape, and must scrape for it: yet I thinke, he would hardly take so much paines for his soule, as he doth for his gold, were it there to be found and saued. He that comes to this Market of Vanitie, but as a looker on, cannot lacke trouble. Euery euill we see, doth either vex vs, or infect vs. The sight and ineuitable societie of euils, is not more a pleasure to the *Sodomites*, then a vexation to the righteous soule of Lot. One breakes iests vpon Heauen, and makes himselfe merrie with God. Another knowes no more *Scripture*, then he applies to the Theater; and doth as readily and desperately play with Gods word, as with the Poets. You cannot walke the street, but you shall meete with a quarrelling Dogge, or a drunken Hogge, or a blaspheming Deuill. One speakes villanie, another sweares it, a third defends it, and all the rest laugh at it. That wee may take cresset-light, and search with *Ieremie*, the streetes and broad places of our Country, and not finde a man, or at least not a man of truth. Who can say, it can be worse? Cease complaints, and fall to amendment. Ye Deputies of *Moses*, and *Sonnes of Leui*, sharpen both your swords. Consecrate and courage your hands and voyces to the vastation of *Iericho*-walls. Be not vnmercifull to your Countrey, whiles you are ouer-mercifull to offenders. An easie cost repaires the beginning ruines of a house: when it is once dropt downe, with danger about our eares, it is hardly reedified. Seasonable castigation may worke reasonable reforming. The rents and breaches of our *Syon* are manifold, and manifest. Repaire them by the word of Mercie, and sword of Iustice. If *Ierusalem* roofo be cast downe, as low as her pauement, who shall build her vp? It is yet time, (and not more then) enough. If you cannot turne the violent streame of our wickednesse, yet swimme against it your selues; and

and prouoke others; by your precepts, by your patternes. The successe to God.

3. The all-wise G O D complains. Hee doth no more, what could he doe lesse? He doth not bitterly inueigh, but passionately mourne for vs. He speaks not with gall, but as it were with teares. There is sweet mercie euen in his chidings. Hee teacheth vs a happy composure of our reprehensions. Wee are of too violent a spirit, if at least we know what spirit wee are of, when nothing can content vs, but fire from Heauen. Hee that holds the fires of Heauen in his commanding hand, and can powre them in floods on rebellious *Sodome*, holds backe his arme, and doth but gently loosen his voyce to *his people*. I know, there is a time, when the *still voyce*, that came to *Elias*, or the whisperings of that *voyce behinde*, *this is the way, walke in it*, can doe little good: and then God is content wee should deriue from his *Throne, Thundrings and Lightnings*, and lowder sounds. The Hammer of the Law must eie-soones breake the stonie heart of rebellion: and often the sweet *Balme* of the Gospell must supple the broken conscience. Let vs not transpose or inuert the methode and direction of our Office; killing the dying with the *killing letter*, and preaching *Iudgement without mercie*, least we reape Iudgement without mercie to our selues. Some mens harts are like Nettles; if you touch them (but) gently, they will sting: but rough-handling is without preiudice: whiles others are like Bryers, that wound the hard grasping-hand of reproofe, but yeeld willingly to them, that softly touch them with exhortation. One must be washed with gentle Bathes, whiles another must haue his vlcers cut with Launcers. Onely doe all; *medentis animo, non sanientis*, not with an Oblique and sinister purpose, but with a direct intention to

Use.

Esa. 30. 21.

Reu. 4. 5.



Greg.

faue. An odious, tedious, endlesse inculcation of things, doth often tire those with whom a soft and short reproofe would finde good impression. Such, whiles they would in intent edifie, doe in euent tedi-  
fic. Indeepe there is no true zeale, without some spice of anger: onely *subsit iracundia, non proficit*; giue thy anger due place, that it may follow as a seruant, not goe before as a Master.

Psal. 18.

It is obiected, that the thoughts of God are peace. He that is couered with Thunder, and cloathed with Lightning, speakes, and the Earth trembles, *toucheth the Mountaines, and they smoke* for it; sharpenes not his tongue like a Rasor, but speakes by mournfull complaint. What then meane our Preachers, to lift vp their voyces as Trumpets; and to speake in the tune of Thunder against vs? We cannot weare a garment in the fashion, nor take vse for our Money, nor drinke with a good fellow, nor strengthen our words with the credite of an Oath; but bitter inuectiues must be shot, like Porcupines Quills, at these slight escapes. I answere, God knowes when to chide, and when to mourne; when to say, *Get thee behinde me Satan*, as to Peter, and when coolely to taxe *Ionas*, *doest thou well to be angry?* But he that here mournes for *Israell* degenerate, doth at another time protest against *Israell* Apostate; and sweares, *they shall neuer enter into his rest*. We would faine doe so to, I meane, speake nothing but *grace and peace to you*: but if euer we be Thornes, it is because we liue amongst Bryers: if we lift vp our voyces, it is because your hearts are so sleepey, that you would not else heare vs.

Matth. 16. 23.  
Ion. 4. 4.

Psal. 95.

4. God did thus complaine against *Israell*: where are his complaints, you will say, against vs? Sure, our sinnes are not growne to so proud a height, as to threaten Heauen, and prouoke GOD to quarell. Oh ill-grounded

grounded flatterie of our selues : an imagination that addes to the measure of our sinnes. Whiles wee conceiue our wickednesse lesse, euen this conceit makes it somewhat more. *If wee say, that wee haue no sinne, there is no truth in vs.* Nothing makes our guilt more palpable, then the pleading our selues not culpable. Euery droppe of this presumptuous *Holy-water*, sprinckled on vs, brings new aspersions of filthinesse. It is nothing else, but to vvash our spottes in mudde. Yet speake freely. Doth not God complaine? Examine. 1. The words of his mouth. 2. The works of his hand.

1 Ioh. 1.8.

1. The voyce of his Ministers is his voyce. *Hee that heareth you, heareth me.* Doe not the *Ieremies* of these dayes inourne like *Turtles*, as vvell as sing like *Larkes*? Doe they not mingle with the tunes of Ioy, the tones of Sorrow? When did they reioyce euer vvithout *trembling*? Or leade you so currantly to daunce in Gods Sun-shine, that they forgot to speake of his Thunder? It is good to be merrie and wise. What *Sermon* euer so flattered you with the faire weather of Gods mercies, that it told you not with all, when the winde and the Sunne meetes there would be raine; when Gods Sun-like Iustice, and our raging and boysterous iniquities shall come in opposition, the storme of Iudgement will ensue. Nay, haue not your iniquities made the Pulpit (the Gospels mercy-seat) a Tribunall of Iudgement?

Psal. 2. 11.

2. Will not these mournings, menaces, querulations, stirre your hearts; because they are deriued from GOD, through vs (his Organ-pipes) as if they had lost their vigour by the vvay? Then open your eyes, you that haue deaf'd your eares, and see him actually complayning against vs. Obserue at least, if not the thunders of his voyce, yet the vvonders

of his hand. I could easily loose my selfe in this Common-place of Iudgements. I will therefore limit my speech to narrow bounds ; and onely call that to our memories, the print whereof stickes in our sides: God hauing taught Nature, euen by her good to hurt , (as some wash gold to depraue the weight of it) euen to drayne away our fruits by floods. But alas, we say of these strokes, as the Philosopher in one sense, and *Solomons* Drunkard in another, *non memini me percissum*, wee remember not that wee were stricken : or as the Prophet, of the *Iewes*. *Thou hast smitten them, but they haue not grieved : thou hast consumed them, but they haue refused to receiue correction*: euen whiiles their wounds were yet raw , and their ruines not made vp. Many are like the Stoickes in *Equuleo* ; though the punishment lye on their flesh , it shall not come neere their heart. God would schoole our heauie-spirited and coldly deuoted worldlings , that *sacrifice to their Nets*, attribute all their thriving to their owne industry : and neuer enter that thought on the point of their hearts, how they are beholding to God. Here, alas, we finde, that wee are beholding to *the Corne* and other fruites of the earth , they to the *ground*; the *ground* to the influences of *Heauen*, all to *God*.

When man hath done all in plowing, tilling, sowing ; if either the cloudes of Heauen denie their raine, or giue too much, how soone is all lost ? The *Husbandman*, that was wont to waite for the early and latter *showres*, now casts vp trembling eyes to the cloudes for a *ne noceant*. For, your Barnes full of weedes, rather then graine, testifie, that this blow did not onely spoile the glory and benefit of your Meadowes, but euen by rebound your *Corne-fields* also. Be not Athiests, looke higher then the cloudes : It was no lesse, then the angry hand of God. Thus can God

euery

Ier. 5. 3.

Haba. 1. 16.

Hos. 2. 21.

Iam. 5. 7.

This wet Summer, Ann. 1613.



every way punish vs. It was for a time the speech of all tongues, amazement of all eyes, wonder of all hearts, to see the showres of wrath so fast powring on vs; as if the course of nature were inuerted, our Summer comming out in the robes of Winter. But as a Father writes of such a yeere: *Our deuotions begun and ended with the showre.*

*Nocte pluit tota, redempt spectacula manè.*

It raines, and wee lament. But the Sunne did not sooner breake out through the cloudes, then wee broke out into our former licentiousnes. We were humbled, but not humble: dressed of God, not cured. Though God with-hold plentie, wee with-hold not gluttony. Pride leaues off none of her vanities. Vsurie bates not a crosse of his Interest. The Rioter is still as drunken with Wine, as the earth was with Water. And the Couetous had still rather *eate vp the poore as bread*, then they should eate of his bread: keeping his barnes full, though their mawes be emptie: as if hee would not let the vermine fast, though the poore starue. No meruaile, if heauen it selfe turnes into languishment for these impieties.

*Dic, rogo, cur toties descendit ab æthere nimbus,*

*Grandoq; de cœlis sic sine fine cadit?*

*Mortales quoniam nolunt sua crimina flere,*

*Cœlum pro nobis soluitur in lachrymas.*

What meane those aery spowtes and spungy clouds  
To spill themselues on earth with frequent flouds?  
Because man swelling finnes and dry eyes beares,  
They weepe for vs, & raine down showres of teares.

God hath done, for his part, enough for *Israell*. He hath stored their Vials with *Balme*, their Cities with  
Phi-

Chris.

Virg.

Obserr. 6.

*All more shall know by 1688*

Hos. 13. 9.

Esa. 5. 4. and  
Math. 21. 33.

Hos. 6. 4.

*Physicians.* It was then their owne fault, that their health was not recovered. *Oh Israell, thou hast destroyed thy selfe, but in mee is thine helpe.* Let euen the inhabitants of *Ierusalem* and *Iudah* themselues be vmpires, *And what could I haue done more to my Vineyard, that I haue not done in it?* God is not sparing in the commemoration of his mercies to vs: as knowing, that of all the faculties of the *Soule*, the memory first waxeth old; and of all obiects of the memory, a benefit is soonest forgotten. Wee write mans iniuries to vs in Marble, but Gods mercies in dust or waters. Wee had neede of remembrances. God hath done so much for vs, that he may say to vs, as once to *Ephraim*. *Oh Ephraim, what shall I doe (more) vnto thee?* What could *Israell* want, which God supplied not? If they want a guide, God goes before them in fire. If they lacke *Bread*, *Flesh*, or *Drinke*, Mercy and Miracle shall concur to satisfie them. Heauen shall giue them *Bread*, the Wind *Quailes*, the Rocke *Waters*. Doth the Wildernesse deny them new clothes? their old shall not waxe old on their backs. A Law from heauen shall direct their Consciences; and Gods Oracles from betweene the *Cherubins* shall resoluē their doubts. If they be too weake for their Enimies, Fire from heauen, vapours from the cloudes, Frogges and Catterpillers, Sunne, Aire, Waters, shall take their parts. Nay, God himselfe shall fight for them. What could God doe more for their reseruing, for their preferuing?

If I should set the mercies of our land to runne along with *Israells*, wee should gaine cope of them, and out-runne them. And though in Gods actuall and outward mercies they might outstrip vs; yet in his spirituall and sauing health they come short of vs. They had the shadow, we the substance: they candle-light, we noone-day: they the breakefast of the Law, fit for the

the morning of the world; we the dinner of the Gospell, fit for the high-noone thereof. They had a glimpse of the Sunne, we haue him in the full strength: they saw *per fenestram*, wee *sine medio*. They had the Paschall-Lambe, to expiate sinnes ceremonially; wee the *Lambe of God* to satisfie for vs really. Not a typicall sacrifice for the sinnes of the Iewes onely; but an euangelicall, *taking away the sinnes of the world*. For this is that secret oppolition, which *that voyce of a Cryer* intimates. Now what could God doe more for vs? *Israell* is stung with fiery Serpents, behold the erection of a (strangely medicinall) *Serpent* of brasse. So, (besides the spirituall application of it) the plague hath stricken vs, that haue stricken God by our sinnes; his mercy hath healed vs. Rumours of Warre hath hummed in our eares the murmures of terrour; behold he could not set his bloody foote in our coasts. The rod of Famine hath beene shaken ouer vs; wee haue not smarted with the deadly lashes of it. Euen that wee haue not beene thus miserable, God hath done much for vs.

Looke round about you, and whiles you quake at the plagues so naturall to our neighbours, blesse your owne safetie, and our God for it. Behold the Confinnes of Christendome, *Hungarie* and *Bohemia*, infested and wasted with the Turkes. *Italy* groning vnder the slaueerie of *Antichrist*; which infects the soule, worse then the Turke infects the body. Behold the pride of *Spaine*, curbed with a bloody Inquisition. *France*, a faire and flourishing Kingdome, made wretched by her Ciuill vnciuill warres. *Germany* knew not of long time, what Peace meant: neither is their warre ended, but suspended. *Ireland* hath felt the perpetuall plague of her Rebellions. And *Scotland* hath not wanted her fatall disasters. Onely *England* hath line, like *Gedeons*

Ioh. 1. 29.

*Est tacita antithesis in hoc verbo*

τὸ νόσος.

The world.

Ioh. 1. 29.



Psal. 83. 13.

fleece, dry and secure, when the raine of Iudgements haue wetted the whole earth. When God hath tossed the Nations, and made them like a wheele, and as the stubble before the winde, onely England hath stooode like Mount Syon, with vnmoued firmenesse. Time was, she petitioned to Rome: now she neither feares her Bulls, nor desires her Bulwarkes. The destitute Brittaines thus mourned to their conquering Romanes. *Etio ter Consuli gemitus Britannorum. Repellunt nos Barbari ad mare: Repellit nos mare ad Barbaros. Hinc oriuntur duo funerum genera; quia aut ingulamur aut submergimur.* To the *Romane Consull* the Brittaines send groaning, in stead of greeting. The *Barbarous* driue vs vpon the Sea. The Sea beates vs backe vpon the *Barbarous*. Hence we are endangered to a double kinde of death: either to be drowned, or to haue our throates cut. The *Barbarous* are now vnfeared enemies; and the Sea is rather our Fort, then our Sepulcher. A peacefull Prince leads vs, and the Prince of peace leads him. And besides our peace, wee are so happy for *Balme* and *Physitians*; that if I should sing of the blessings of God to vs, this should still be the burden of my Song: *What could the Lord doe more for vs?*

Obseru. 7.

*There is Balme at Gilead, there are Physitians there:* Will there be euer so? Is there not a time to loose, as well as to get? If whiles the *Sanctuarie* is full of this holy *Balme*, Gods word; if whiles there is plenty of *Physitians*, and in them plenty of skill, *the health of Israell* is not restored: how dangerous will her sicknesse be in the priuation of both these restoratiues? They that grow not rich in peace, what will they doe in warre? Hee that cannot liue well in Summer, will hardly scape staruing in Winter. *Israell*, that once had her Cities sowne with Prophets, could after say, *Wee see not our signes, there is not one Prophet among vs.* They  
that

that whilome loathed *Manna*, would haue beene glad, if after many a weary mile, they could haue tasted the crummes of it. He, whose prodigallity scorned the *bread in his Fathers house*, would afterwards haue thought himselfe refreshed vvith the huskes of *Swine*.

The Sunne doth not euer shine; there is a time of setting. No day of iollitie is without his euening of conclusion, if no cloud of disturbance preuent it, with an ouer-casting. First, God complaines, men sing, daunce, are Iouiall and neglectfull; at last man shall complaine, and *God shall laugh at their destructions*. Why should God be coniuured to receiue his *Spirit* dying, that would not receiue *Gods spirit* liuing? All things are whirled about in their circular courses; and who knowes whither the next spoake of their wheele will not be a blanke? *Euen in laughter the heart is sorrowfull, and the end of that mirth is heavinesse*. If the blacke stones of our miseries should be counted with the white of our ioyes, we should finde our calamities exceeding in number, as well as they doe in nature. Often haue wee read our *Saniour* weeping, but neuer laughing. Wee cannot chuse but lament so long as we walke on the bankes of *Babylon*. It is enough to re-assume our Harpes, when we come to the high *Ierusalem*. In Heauen are pure ioyes, in Hell meere miseries, on Earth both, (though neither so perfect) mixed one with another. Wee cannot but acknowledge, that wee begin and end with sorrow; our first voyce being a crie, our last a groane. If any ioyes step in the midst, they doe but present themselues on the Stage, play their parts, and put off their glories. Successiue they thrust vpon vs; struiuing, either who shall come in first, or abide with vs longest. If any be more daintie of our acquaintance, it is Ioy. It is a fre-

Prou. 14. 13.

quent speech, *fuimus Troes*, we haue beene happy: *Cum miserum quenuquam videris*, scias eum esse hominem: *cum vero gloriosum*, scias eum nondum esse *Herculem*. If thou seest one miserable, that's a man: but if thou seest another glorying, yet that's no God. There is no prescription of perpetuities.

It is enough for the Songs of Heauen, where Saints and Seraphins are the Choristers, to haue no burden, as no end belonging to them. Let that be the standing house, where the Princes of GOD shall keepe their Court, without griefe or treason: our Progresse can plead no such priuiledge. We must glad our selues here with the intermission of woes, or interposition of ioyes: let that place aboue chalenge and possesse that immunitie from disturbance, where eternitie is the ground of the Musicke. Here, euery day is sure of his night, if not of clouds at noone. Therefore *mutet vitam, qui vult accipere vitam*; let him change his life on earth, that lookes for life in heauen.

Hor. ad Ballat.  
lib. 1. Ep. 11.

*Tu quamcumq; Deus tibi fortunauerit horam,  
Grata sume manu, nec dulcia differ in animum.*

Take the opportunitie, which Gods mercie hath offered thee. It is fit that God should haue his day, when thine is past. *Your saluation is now neerer* then you beleeue it: but if you put away this *acceptable time*, your damnation is neerer, then you feare it. Mourne now for your sinnes, whiles your mourning may helpe you. *Thau*, is the Mourners marke, yet the last letter of the Alphabet, for an *ultimum vale* to sinne. Euery soule shall mourne, either here with repentance, or hereafter in vengeance. They shall be oppressed with desperation, that haue not expressed contrition. *Herodotus* hath a tale of the Piper, that comming

Ezek 9.

Herodot.



comming to the Riuer side, began to play to the fishes, to see if they would daunce: when they were little affected with his musicke, he tooke his Net, and throwing it among them, caught some: which were no sooner cast on the dry ground, but they fell a leaping: to whom the Piper merrily replied, that since they had erst scorned his Musicke, they should now daunce without a Pipe. Let it goe for a fable. *Christ* saith to vs, as once to the Iewes; *Wee haue piped vnto you, the sweet tunes of the Gospell, but ye would not daunce in obedience:* time will come, you shall runne after vs, as the Hinde on the barren Mountaines: but then you may daunce without a Pipe; and leape *Lenolto's* in Hell, that haue daunced the Deuils *Measures* on Earth. This is the time, you shall hardly lay the spirit of ruine, which your sinnes haue raised. This World is a Witch, Sinne her circle, Temptation her charme, *Satan* the spirit coniured vp: Who comes not in more plausible formes at his first apparance, then shewes vgly and terrible, when you would haue him depart. Haue nothing to doe with the Spels of Sinne, least you pull in *Satan* with one hand, whom with both you cannot cast out. The dore is now open, *Grace* knockes at thy sleepy Conscience: Time runnes by thee as a Lackie, the Agents of Nature proffer their help. If all these concurrences doe no good to purge thy soule, thou wilt at last dwell at the *signe* of the *labour in vaine*, and at once be *wash'd white* with the *Moore*. For, if any will be *unjust*, let him be *unjust*: if he will be *filthy*, let him be *filthy still*. If any man will goe into *captiuitie*, let him goe. As he in the Comedie, *abeat, percat, profundat, perdat*: let him sinke, or swimme, or scape as he can: God will renounce, whom he could not reclaim.

Lastly obserue: there is *Balme* and *Phisitians*; what

Recu. 22. 11.

Obferu. 8.

2 Chro. 24. 13.

is thereason, saith God, that *my Peoples health is not recovered?* or as the *Hebrew* phrase is, *gone vp?* The like is vsed in the second of the *Chronicles*, 24. where the healing of the breaches of *Syon* is specified. *So the worke-men wrought, and the worke was perfected by them. Hebr. The healing went vp upon the worke.* When a man is sicke, hee is in our vsuall phrase said to be cast downe: His recouerie is the raising him vp againe. *Israell* is cast downe with a voluntarie sicknesse; God sends her Phisitians of his owne, and Drugges from the Shop of Heauen; why is shee not then reuiued, and her *health gone vp?* Would you know why *Israell* is not recovered by these helps? Runne along with mee, both with your vnderstandings and selfe-applications, and I will shew you the reasons, why Gods Phisicke workes not on her.

i Shee knew not her owne sicknesse. Wee say, the first steppe to health, is to know that we are sicke. The disease being knowne, it is halfe cured. This is the difference betwixt a Feuer and a Lethargy: the one angers the sense, but doth keepe it quicke, tender and sensible: the other obstupefies it. The Lethargiz'd is not lesse sicke, because hee complaines not so loud as the Aguish. He is so much the neerer his owne end, as hee knowes not that his disease is begunne. *Israell* was sicke and knew it not; or as Christ said of the *Pharases*, would not know it. There is no surer course for the diuell to worke his pleasure on men, then to keepe them in ignorance. How easily doth that Thiefe rob and spoile the house of our soules, when hee hath first put out the candle of knowledge? That tyrannicall *Nebuchadnezzar* caries many a *Zedechias* to his infernall *Babell*, when hee hath put out his eyes. No meruaile, if the Gospell be hid to them that are hid to it: *Whose mindes the God of this world hath blinded,*  
least

2 Cor. 4. 3.

least the light of the glorious Gospel of God should shine to them. Who wonders, if the blinde man cannot see the shining Sunne? When *Antiochus* entred to the spoile of the *Sanctuary*, the first things hee tooke away, were the golden Altar, and the Candle-sticke of light. When the Diuell comes to rife Gods spirituall temple, Mans soule, the first bootie that hee layes his sacrilegious hands on, are *Sacrifice* and *Knowledge*, the *Alter* and the *Lampe*. That subtile Falconer knowes, that hee could not so quietly carry vs on his fist, without baiting and striuing against him, if wee were not hooded.

1 Macc. 1. 21.

Thus wretched is it for a man not to see his wretchednesse. Such a one spends his dayes in a dreame; and goes from earth to hell, as *Ionas* from *Israell* toward *Tarshish*, fast asleepe. This *Paul* calls the *canterized Conscience*; which when the Diuell, an ill Surgion, would doe, hee first casts his Patient into a mortiferous sleepe: And that all the noyse which God makes, by his Ministers, by his menaces, by his iudgements, might not waken him, *Satan* giues him some *Opium*, an ounce of *Securitie*, able to cast *Sampson* himselfe into a slumber: especially, when he may lay his voluptuous head on the lappe of *Dalilah*. *Israell* is, then, sicke in sinne, and yet thinkes her selfe righteous. Euery sinne is not this sickness, but onely wickednesse; an habite and delightfull custome in it. For as to a healthfull man, euery ach, or gripe or pang is felt grieuous; whiles the sickly entertaine them with no great notice, as being daily guests. So the good man findes his repentant heart griped with the least offence, whiles great sinnes to the wicked are no lesse portable then familiar. Neither doth their strength in sin grow weaker with their strength in age: but preposterously to nature, the older, the stronger.



Gellius, lib. 15.

stronger. And as it is storied of *Romane Milo*, that being accustomed a Boy to beare a Calfe, was able himselfe growne a man, to beare the same, being growne a Bull: So those, that in youth haue wonted themselues to the load of lesse sinnes, want not increase of strength, according to the increase of their burthens. Every sinne then may be a stitch or fit to the godly; but that which is meere sicknesse, is meere wickednesse.

Ier. 4. 19.

1 Cor. 11. 30.

Rom. 8. 28.

2. As *Israell* did not iudge from the cause to the effects, so nor from the effects to the cause. For though shee was now grievously pained and pined with misery, she forgot to go down by the boughs to the roote, and digge out the ground of her calamitie. Ill she was, and that at hart. Gods sword from heauen had stroke their very flesh and sinewes in seuerall iudgements: which came on them by short incurSIONS, before God ioyned the maine battell, of his wrath. *Israell* cries out of her bowels, *shee is payned at the very heart*. Her children went with cleane teeth, lanke cheekes, hollow and sunke eyes: Could she not guesse at the cause of this bodily languishment? So *Paul* schooled his *Corinths*: *For this cause many are weak and sickly among you, and many sleepe*. There is no weaknesse, but originally proceedes from wickednesse. As *Mephibosheth* caught his lamenesse by falling from his Nurse, so euery one taketh his illness by falling from his *Christ*. Though sicknesse may be euentually a token of loue, yet it is properly and originally a stroke of Iustice. For euery Disease God inflicts on vs, is a *Sermon* from Heauen; whereby God preacheth to vs, the vilenesse of our sinnes, and his wrathfull displeasure for them. That those, whom Gods vocall Sermons cannot moue, his actuall and reall may pierce. *Indeede, all things shall worke to their good, that are good.* And

And the rough Rockes of afflictions shall bring them (as *Ionathan* to the Garrison of the *Philistines*) by fit stayres to glory. Miseries doe often helpe a man to mercies. So the *Leapers* incurable Disease brought him to the Philitian of his soule; where he had both cured by one playster, the *sauiug word of Christ*. A weake body is a kinde of occasion to a strong faith. *It was good for me*, saith the *Psalmist*, *that I was in trouble*. It was good for *Naaman*, that he was a Leaper: this brought him to *Elisha*, and *Elisha* to GOD. It was good for *Paul* that hee was buffeted by Satan. It is prouerbiially spoken of a graue Diuine, that (as pride makes sores of Salues, so) Faith makes Salues of sores; and like a cunning Apothecarie makes a Medicinall composition of some hurtfull simples. Of all hearbs in the Garden, onely Rue is the hearbe of grace. And in what Garden, the rue of affliction is not, all the flowers of grace will be soone ouer-runne with the weedes of impietie. *Dauid* was a sinner in prosperitie, a *Saint* in Purgatorie. The afflicted soule driues vanitie from his dore. Prosperitie is the Play-house, Aduersitie the Temple. *Rare sumant felicibus ara*: The healthie and wealthie man brings seldome Sacrifices to Gods Altar. *Israels* miserie had beene enough to helpe her recouerie; if shee had gathered and vnderstood her vexation to God, by Gods visitation on her; and guesst the soules state by the bodies. Shee did not: therefore her sicknesse abides. As *Christ* to the *Pharises*: *You say, you see: therefore be blinde still*.

Matth. 8. 2.

2 King. 5.

3. As she did neither directly feele it, nor circumstantially collect it, so shee neuer confessed it. *Prima pars sanitatis est, velle sanari*. The first entrance to our healing, is our owne will to be healed. How shall *Christ*, either search our sinnes by the Law, or salue

Sen.

Aug. Epist. 188.

them by the Gospel, when we not acknowledge them? *Ipse sibi denegat curam, cui Medico non publicat causam.* He hath no care of his owne Cure, that will not tell the Phisitian his griefe. What spirituall Phisitian shall recouer our persons, when wee will not discouer our sores? *Stultorum incurata pudor malus ulcera celat:* Lay the guilt on your selues, if you ranckle to death. It is heauy in thy friends eares, to heare thy groanes, and sighes, and plaints forced by thy sicke passion; but then sorrow pierceth deepest into their hearts through their eyes, when they see thee growne speechlesse.

*The tongue then least of all the losse doth mone,  
When the lifes soule is going out, or gone.*

Luk. 1. 48.

So, there is some hope of the sinner, whiles he can groane for his wickednesse, and complaine against it, and himselfe for it: but when his voyce is hoarc'd, I meane, his acknowledgement gone, his case is almost desperate. Confession of sinnes and sores is a notable helpe to their Curing. As Pride in all her Wardrobe hath not a better garment then humility (many clad with that was respected in the eyes of God.) So, nor humillity in all her store-house, hath better food then Confession. *Dum agnoscit reus, ignoscit Deus.* Whiles the vniust sinner repents and confesseth, the iust God relents and forgiueth. The confident *Pharise* goes from Gods dore without an Almes: what neede the full be bidden to a Feast? *tolle vulnera, tolle opus medici.* It is fearefull for a man to binde two sinnes together, when hee is not able to beare the load of one. To act wickednesse, and then to cloake it, is for a man to wound himselfe, and then goe to the Deuill for a playster. What man doth conceale, God will not cancell. Iniquities strangled in silence, will strangle the soule in heauinesse.

There



There are three degrees of felicitie. 1. *non offendere*. 2. *noscere*. 3. *agnoscere peccata*. The first is, not sinne: the second, to know: the third, to acknowledge our offences. Let vs then honour him by Confession, vvhom vvee haue dishonoured by presumption. Though we haue failed in the first part of Religion, an vpright life, let vs not faile in the second, a repentant acknowledgement. Though wee cannot shew GOD, with the *Pharise*, an Inuentory of our holy workes: *Item* for praying: *Item* for fasting: *Item* for paying Tythes,&c. Yet (as dumbe as we are and fearefull to speake) we can write (with *Zachaa*y. *His name is Iohn.*) *Grace, grace, and onely grace. Meritum meum misericordia tua Domine*. My merit, oh Lord, is onely thy mercie. Or as another sung well.

Aug.

*Tu verè pius, ego reus:  
Miserere mei Deus.*

*Thou, Lord, art onely God, and onely good.  
I sinfull: let thy mercie be my food.*

*Peccatum argumentum soporis, confessio anime suscitata*. Sinfulness is a sleepe, Confession a signe that we are waked. Men dreame in their sleepes, but tell their dreames waking. In our sleepe of securitie, we leade a dreaming life, full of vile imaginations. But if wee confesse and speake our sinnes to Gods glory, and our owne shame, it is a token that Gods spirit hath wakened vs. *Si non confessus lates, inconfessus damnaberis*. The way to hide our iniquities at the last, is to lay them open here. *Hee that couereth his sinnes shall not prosper: but he that confesseth and forsaketh them shall haue mercie*. This is true, though to some a Paradoxe. *The way to couer our sinnes, is to vncouer them. Que aperiantur in presenti,*

Greg.

Pro. 28. 13.

*presenti, operiuntur in ultimo die.* If wee now freely lay open our iniquities to our God, he will conceale them at the latter day. Else (*cruciant plus vulnera clausa*) Sinnes that are smothered, will in the end fester to death. The mouth of Hell is made open to deuoure vs by our sinnes; when we open our owne mouthes to confesse, wee shut that. *Israell* is not then restored, because her sicknesse is not declared.

4. The last defect to *Israels* Cure, is the want of application. What should a sicke man doe with Phisicke, when hee lets it fust in a vessell, or spils it on the ground. It is ill for a man to mispose that to losse, which God hath disposed to his good. *Beloned? Application* is the sweet vse to be made of all *Sermons*. In vaine to you are our Ministeries of Gods mysteries, when you open not the doores of your hearts to let them in. In vaine we smite your rocky hearts, when you powre out no floods of teares. In vaine we thunder against your sinnes, couetous oppressions of men, treasonable Rebellions against God; when no man sayes, *Master is it I? Quod omnibus dicitur, nemini dicitur?* Is that spoken to no man, which is spoken to all men? Whiles Couetousnesse is taxed, not one of twenty Churles layes his finger on his owne sore. Whiles Lust is condemned, what Adulterer feeles the pulse of his owne conscience? Whiles Malice is enquired of in the Pulpit, there is not a *Nabalish* neighbour in the Church will owne it. It is our common armour against the sword of the spirit; *It is not to me he speakes.* For which, God at last giues them an answerable plague: they shall as desperately put from them all the comforts of the Gospell, as they haue presumptuously reiected all the precepts of the Law. They that vvould particularise no admonition to themselves, nor take one graine out of the vvhole  
heape

heape of Doctrines for their owne vse: shall at last with as inuincible forwardnesse, bespeake themselves euery curse in the sacred volume.

Thus easie and ordinarie is it for men, to be others Philistians, rather then their owne: Statesmen in forraine Common-wealths, not looking into their owne dores: sometimes putting on *Aarons* Robes, and teaching him to teach: and often scalding their lips in their Neighbours Pottage. They can weede other Gardens, whiles their owne is ouer-runne with Nettles. Like that too obsequious Romane Souldiour, that digged a fountaine for *Cesar*, and perished himselfe in a voluntary thirst. But Charitie begins at home, and hee that loues not his owne soule, I vwill hardly trust him with mine. The Vsurer blames his Sonnes pride, sees not his owne extortion. And whiles the hypocrite is helping the dissolute out of the mire, he stickes in deeper himselfe. The *Pharises* are on the *Disciples* Iacket, for eating with *vnwashen hands*, whiles themselves are not blame-worthy, that eate with vnwashen hearts. No maruell, if when we fixe both our eyes on others wants, wee lacke a third to see our owne. If two blinde men rush one vpon another in the vway, either complaines of others blindnesse, neither of his owne. Thus, like mannerly guests, when a good morfell is carued to vs, wee lay it liberally on anothers trencher, and fast our selues. How much better were it for vs, to feed on our owne portion?

Goe backe, goe backe, thou foolish sinner: turne in to thine owne house, and stray not with *Dina*, till thou be rauished. *Consider your wayes in your hearts*. If thou findest not worke enough to doe at home, in cleansing thy owne heart, come forth then and helpe thy Neighbours. Whosoever you are, sit not like

Hag. 1. 5.



kers on at Gods Mart; but hauing good vvares profferd you, and that so cheape, *grace, peace,* and remission of sinnes for nothing, take it, and blesse his name that giues it. Receiue with no lesse thankfulness the Phisicke of admonition, he sends you: apply it carefully: if it doe not worke on your soules effectually, there is nothing left, that may doe you good. The word of God is powerfull as his owne Maiestie: and shall neuer returne backe to himselfe againe, without speeding the Commission it went for. Apply it then to your soules in faith and repentance, least God apply it in feare and vengeance. *Lord, open our hearts with the key of Grace, that thy holy word may enter in, to raigne in vs in this world, and to saue vs in the world to come.*  
*Amen.*

*FINIS.*

THE  
Sinners passing-Bell.  
O R  
Phisicke from Heauen.

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THE  
Second Sermon.

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Published by THOMAS ADAMS, Preacher  
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*Bedford-shire.*

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HOSEA 13. 9.

Oh Israell, thou hast destroyed thy selfe, but in mee is thy helpe.

AVGVST. *Serm. de Temp.* 145.

*Quid de te, tu ipse tam male meruisti, vt inter bona tua nolis aliquod esse  
malum, nisi teipsum?*

How didst thou, oh wicked man, deserue so ill of thy selfe, that  
among all thy goods, thou wouldst haue nothing bad but thy selfe?



L O N D O N:

Printed by *Thomas Snodham* for *Ralph Mab*, and are to be  
sold in *Paules Churchyard*, at the signe of the  
*Grayhound.* 1614.

William Byam

Don

1835 8 28

All the see will

William W. Byam

Henry a watch

for

Byam

Byam





TO THE VERIE  
WORTHY GENTLE-  
man, M<sup>r</sup>. Iohn Alleyne,  
sauiug health.

**S**IR, I haue endeouored in  
this short Sermon, to  
prescribe to these sicke  
times some spirituall Pbi-  
sicke. The ground I haue  
receiued from the dire-  
ction of God: the methode I submit to the cor-  
rection of man. In this I might erre, in the  
other I could not. The maine and materiall  
obiects I haue leuelled at, are. 1. to beget in  
vs a sense of the sinnes we haue done, of the mi-  
series whereby we are vndone. 2. To rebuke  
our forgetfulnesse of Gods long-since ordained  
Mm remedie,

## The Epistle Dedicatorie.

remedie, the true intrinsique Balme of his Gospell. In the sauing use whereof, wee are (like some Countries blessed with the medicinnall benefits of Nature, yet) through nescience or negligence, defectiue to our selues in the application. Inward diseases are as frequent as outward; those by disquiet of minde, as these by disdiet of body. It was a rare age, that had no spirituall plague ranging and raging in it. Ours hath manifold and manifest, vile and visible ones: the V World growing at once olde and decayed in nature, lustie and actiue in producing sinnes. V Vickednesse is an aged Harlot, yet as pregnant and teeming as euer. It cannot be denied, but that our Iniquities are so palpable, that it is as easie to proue them, as to reprove them. Were our bodies but halfe so diseased, (and yet this yeere hath not fauoured them) as our soules are, a strange and unheard of mortallitie would ensue. Man is naturally very indulgent to himselfe, but misplaceth his bountie. Hee giues the body so much libertie, that it becomes licentious: but his soule is so prisoned vp in the bonds of corrupt affections,

## The Epistle Dedicatorie.

*affections, that she cries of him, as that troubled Princesse of her strict keeper, from such a Iaylour good Lord deliuer me. The Flesh is made a Gentleman, the Minde a Beggar. Sicke wee are, yet consult not the Oracles of Heauen for our welfare, nor sollicite the helpe of our great Phisitian Christ. He is our Sauour, and bare our sicknelles, saith the Prophet: yea, tooke on him our infirmities. Infirmities speciei, non indiuidui: Infirmities commune to the nature of mankinde, not particularly incident to euery singular person. Those hee tooke on himselfe, that he might know the better to succour vs in our weakenesse. As the Queene sung of herselfe in the Poet. Non ignara mali miseris succurrere disco. It is most perfectly true of our Iesus, that hee learned by his owne sorrowes to pitie ours; though all his sufferance was for our sakes. But how should hee helpe vs, if wee make not our moane to him? How should we be restored, when Gods sauing Phisicke is vsought, vnought, vnappplied? To conuince our neglect, and perswade our better*

Esa. 53.

Aquin.

Heb. 2. 18.  
and 4. 15.



## The Epistle Dedicatorie.

*Use of the Gospell, tends this weake labour.  
To your protection it willingly flies; and would  
rest it selfe vnder your shadow. The God of  
Peace giue you the peace of God, which  
passeth all vnderstanding; and afford  
you many ioyes in this life to the  
end, and in the next his  
ioy without end.*

Yours in the ser-

uices of loue,

THO. ADAMS.

# THE Sinners Passing-Bell.

OR  
Phisicke from Heauen.

*The sixth Sermon.*

IEREM. 8. 22.

*Is there no Balme at Gilead? Is there no Phisitian  
there? why then is not the health of the daugh-  
ter of my people recovered?*



He Allegorie is Tripartite, and  
propounds to our considerations  
1. What is, the *Balme*; 2. Who  
are the *Phisitians*; 3. Who are the  
sicke. The *Balme* is the *Word*.  
The *Phisitians* are the *Ministers*.  
The *Sicke* are the *Sinners*. For  
the first.

The *Balsame-Tree* is a little shrubbe, neuer growing  
past the height of two Cubites, and spreading like a  
Vine. The Tree is of an Ash-colour, the boughs small  
and tender, the leaues are like to Rew.

*Isidore* thus distinguisheth it. The Tree is called

Mm 3

Balsa

*Balsamum*, the Roote *orilo-Balsamum*, the Branches *Xylo-Balsamum*, the Seede *carpo-Balsamum*, the Iuyce *opo-Balsamum*.

*Plinie* saith, the Tree is all medicinable: the chiefe and prime vertue is in the Iuyce: the second in the Seede: the third in the Rinde: the last and weakeſt in the Stocke. It comforts both by taſting and ſmelling. It is moſt commonly diſtinguiſhed by *Phyſicians* into *Lignum*, *Semen*, *Liquorem*, the Wood, the Seede, and the Iuyce. This is the nature of the *Balsamum*.

This holy *Word* is heere called *Balme*: and (*ſi ſas ſit magnis componere parua*) if wee may compare heauenly with earthly, ſpirituall with naturall things, they agree in many reſemblances. The vn-erring Wiſedome of Heauen hath giuen this compariſon. There is no feare to build on Gods ground: whiles the Analogie of *Faith* limits vs. It is the Builders firſt and principall care to chuſe a ſure foundation. The rotten, mooriſh, quicke-ſandy grounds, that ſome haue ſet their edifices on, haue failed their hopes, and deſtituted their intents. How many worthy wittes haue ſpent their times and ſtudies, to dawbe vp the filthy walls of *Rome* with *untempered mortar*! How well had they hunted, if they had not miſtaken their game! How rich apparrell haue they wouen for a *Babylonish Harlot*! How well had they ſailed, if *Rome* had not guided their Compaſſe! But <sup>a</sup> *every mans worke ſhall be made manifeſt. For the day ſhall declare it, becauſe it ſhall be reuealed by fire, and the fire ſhall try every mans worke of what ſort it is.* Happy is he, that hath a <sup>b</sup> *rocke* for his ground, that no *guſts, ſtormes, windes, waues* may quer-turue his houſe. Though <sup>c</sup> *other foundation none can lay, then that is layd, which is Ieſus Chriſt; yet bleſſed is hee, that* *ἐπεκειμήριον ἐπὶ τῷ θεμελίῳ τῆς τοῦ*, hath builded ſafely vpon this ground.

God.

Ezek. 13. 15.

<sup>a</sup> 1 Cor. 3. 13.<sup>b</sup> Math. 7. 24.<sup>c</sup> 1 Cor. 3. 11.



God hath here layd my ground; I will be bold to build my speech on that, whereon I build my faith. Onely sobrietie shall be my bounds. Wee may call Gods word, that *Balme* tree, whereon the fruit of life growes. A tree that heales, a tree that helps. A tree of both melicament, and nutriment. Like the <sup>d</sup>*Tree of life, which beares twelue manner of fruits, and yeeldeth her fruit every moneth.* Neither is the fruit onely nourishing, but euen *the leaues of the tree were for the healing of the Nations.* Now though the *Balme* heere, whereunto the *Word* is compared, is more generally taken for the iuyce, now fitted and ready for application; yet without pinching the Metaphore, or restraining the libertie of it, I see not why, it may not so be likened, both for generall and particular properties. It is not enough to say this, but to shew it. Let me say it now, shew it anone. For the *Balme*, you haue the *Tree*, the *Seed*, the *Iuice*. Gods *Word* will (not vnfitly) parallell it in resemblances, transcend it in effectuall properties.

The *Tree* it selfe is the *Word*. We finde the *eternall Word* so compared. *I am the true Vine, and my Father is the Husbandman.* Hee is a *Tree*; but *arbor inuersa*: the roote of this tree is in Heauen. It was once *made flesh, and dwelt amongst vs* (and wee beheld his glory, the glory as of the onely begotten of the Father) full of grace and truth. Now hee is in Heauen. Onely this *Word* still speakes vnto vs by his word: the word incarnate by the word written; made sounding in the mouth of his *Ministers*. This word of *He*, is compared and exprested by many *Metaphores*: to *leaven* for seasoning: to *honey* for sweetening: to the *hammer* for breaking the stonie heart's. Is not my *Word* like as a fire, saith the Lord? and like a hammer that breaketh the rocke in peeces? To a sword, that cuts both wayes. <sup>n</sup>*The word of God is quicke and powerfull, and sharper*

<sup>d</sup>Reu. 22. 2.

<sup>e</sup>Ioh. 15. 1.

<sup>f</sup>Ioh. 1. 14.

<sup>g</sup>Ier. 23. 29.

<sup>h</sup>Heb. 4. 12.

i Gen. 2. 24.

sharper then a two-edged sword, &c. Another sword can but enter the flesh and pierce the bones, or at most diuide the soule and the body; but this the *soule* and the *spirit*, where no other sword can come, no not the *Cherubims serie sword*, that kept the passage of *Paradise*.

It is here a Tree, a *Balme-tree*, a saluing, a sauing tree. *Albemasar* saith, that the more medicinable a plant is, the lesse it nourisheth. But this *Tree* (*reddit agrotum sanum, sanum vero saniores*) makes a sicke soule sound, and a whole one sounder. It is not onely Phisicke when men be sicke, but meate when they be vvhole. Triacle to expell, preferuatues to preuent poyson. It is not onely a sword to beate backe our common enemy, but a Bulwarke to hinder his approach.

k I Pet. 1. 23.

It carries a seed with it, *Carpo-balſamum*; an<sup>k</sup> *immortal* and *incorruptible seed*, which concures to the begetting of a *new man*, the old rotting and dying away: for it hath power of both, to *mortifie* and dead the *flesh*, to *reuiue* and quicken the *spirit*. That<sup>l</sup> *seed*, which the *sower* went out to *sow*. Happy is the good ground of the *heart* that receiues it. That little<sup>m</sup> *Mustard-seed*, which spreads vp into branches, able to giue the fowles of heauen harbour. *Discrimen hoc inter opera Dei et Mundi*. This difference is betwixt the workes of God and of the World. The workes of the world haue great and swelling Entrances, but, *malo sine clauduntur*, they halt in the conclusion. The vvorkes of God, from a most slender beginning haue a most glorious issue. The vvord is at first a little *seed*; how powerfull, how plentifull are the effects? how manifold, how manifest are the operations of it; <sup>n</sup> *casting downe the highest things, that exalt themselves against the knowledge of God; and captiuating euery thought to the obedience of Christ*.

l Matth. 13. 3.

m Ver. 31.

Parturiunt  
montes, &c.

n 2 Cor. 10. 5.

The iuyce is no lesse powerfull to *mollifie* the stony heart, and make it tender and soft, as a *heart of flesh*. The *seed* conuinceth the vnderstanding: the Iuyce mollifieth the affections. All is excellent; but still *conspicuum minus, quod maxime est praeclarum*, the roote that yeelds this *seed*, this *iuyce*, is the power of God. A tree hath manifest to the eye, leaues, and flowers, and fruits, but the roote (most precious) lies hidden. In man the body is seene, not the purer and better part of him, his soule. ° *The Kings daughter*, though *her cloathing be of wrought gold*, is most *glorious within*. In all things we see the accidents, not the forme, not the substance. There are but few, that rightly tast the *seed*, and the *iuyce*; but who hath comprehended the roote of this *Balme*?

° Psal. 45. 13.

The *Balsame* is a little tree, but it spreads beyond a Vine. The vertue of it, in all respects, is full of dilatation. It spreads 1. largely for shadow. 2. pregnantly for fruit. 3. all this from a small beginning. So that we may say of it, as the *Church* of her *Sauour*. P *As the apple tree among the trees of the wood, so is my Beloued among the Sonnes. I sate downe vnder his shadow with great delight, and his fruit was sweet to my tast.*

P Cant. 2. 3.

It spreads. No sharpe frosts, nor nipping blasts, nor chilling aires, nor drifling sleete, can marre the beautie or enerate the vertue of this *spirituall Tree*. The more it is stopped, the further it groweth. Many interdictions rung peales of menaces in the *Apostles* eares, that *they should speake no more in the name and word of Christ*: they did all rather like Bells toll them into the Church, to preach it, more feruently. The *Princes* of the *Nations* would haue hedged it in with their prohibitions: but the *Word* of *Heauen*, and edict of Gods *spirituall Court* of glory, scorned the Prohibitions giuen by their temporall or temporarie Lawes. They might

1 Act. 4. 17. 18.



easier haue hedged in the vvinde, or pounded the Eagle.

The *Iewes* would haue cut downe this *Tree* at the roote: the *Gentiles* would haue lopped off the branches. They strooke at *Christ*, these at his *Ministers*: both stricke short. If they killed the Messenger, they could not reach the message. The blood of the *Martyrs*, spilt at the roote of this *tree*, did (as it were) make it spread more patently. There neuer died *Preacher* for *Christ* his cause, but almost euery ash of his burned flesh, bred a *Christian*. The old *Foxes* of *Rome*, that had *caliditatis paululum, calliditatis plurimum*, little warmth in their bloods, great subtilty in their pates, studied, plotted, acted, by cares, stratagemes, engines, to giue a fall, finall subuersion to the Gospell: yet they liued to see it flourish, and because it flourished, died, fretting themselues to dust. So, <sup>r</sup> let thine enemies perish, oh Lord, and burst their malicious bowels, that haue euill will at *Syon*, and despight this *Balme*.

<sup>r</sup> Iudg. 5. 31.

It grew maugre all the aduerse blasts and floods, which the billowes of earth, or bellowes of Hell could blow or powre out against it. Let them loose a *Barabas* from prison, whiles they shut a *Barnabas* in prison: let them giue *Demetrius* libertie, whiles they shackle *Paul*; and at once, burne the professors, and reward the persecutours of the *Word*: behold (for all this) this *Balme* flourisheth, and sends forth his sauing odours. The <sup>s</sup> *Philistines* shut vp *Sampson* in the Citie *Gaza*: they barre the gates, watch and guard the passages, and are ready to study for the manner of his death. The *Iewes* shut vp *Christ* in the graue; they barre it, they seale it, they guard it; sure enough thinks the *Iew*, hopes the *Deuill*, to keepe him fast. The *Gentiles* shut the *Apostles* in prison, chaine them, beate them, threat them with worse, that had felt already their bad

<sup>s</sup> Iudg. 16. 2.

bad vsage: now they clap their hands at the presumed fall of the Gospell. Behold, *Sampson* carries away the gates of *Gaza*; *Christ* the bands of death; the *Word* the barres of the prison.

What shall I say? still this *Balme* flourisheth. *Fruit, viget, liber est, supra hominem est.* As *Ioseph* (*incipit a vinculis ferreis, finit ad torquent aureum*) begins at yron, ends at golden chaines: so this *Balsame*, the more it is stricke at with the cudgels of reproach and persecution, the faster, the fuller, the further it groweth. It is like the *Vine* for this vertue; onely the *Vine* (but onely) nourisheth: the *Balme* both nourisheth the good, and expelleth the euill, that is in man. These two are Gods trees. When euery God, saith the *Poet*, chose his feuerall tree; *Iupiter* the long-liued *Oake*; *Neptune* the tall *Cedar*; *Apollo* the Greene *Lawrell*; *Venus* the white *Poplar*; *Pallas* (whom the *Poets* faine, to be borne of *Iupiters* braine, and *Mythologists* interpret *Wisedom*) chose the *Vine*. Our true and onely God, that oweth all, hath more especially chosen the *Vine* and the *Balme*, one for preservation, the other for restauration of our health. Onely the *Balme* hath both elementall Philicke, and alimentall vertue in it,

As it giues boughes spaciously, so fruit pregnantly, plentifully. The *graces* of God hang vpon this tree in clusters. <sup>c</sup> *My beloved is unto me as a cluster of Camphire in the Vineyards of Engedi.* No hungry soule shall goe away from this tree vnsatisfied.

It is an effectuall word, neuer failing of intended successe. What Gods word affirms, his truth performs, whither it be iudgement or mercie. <sup>v</sup> *Nec verbum ab intentione quia veritas, nec factum à verbo quia virtus.* His word differs not from his intent, because he is truth: nor his deede from his word, because he is vertue. What he intends hee declares, or rather what

<sup>c</sup> Cant. I. 14.

<sup>v</sup> Bern.

Heb. 1. 3.

\* Matth. 4. 4.

\* Ambr.

\* Matth. 8. 8.

he declares he intends, he is iust: and what he declares and intends, he performes; hee is powerfull. This is that *Delphian sword*, that vniuersall instrument, whereby he *made*, whereby he *supports* the world. It is not a fruitlesse and ineffectuall word, as mans. *Propter nostrum dicere et velle, nihil in re mutatur*, saith the Philosopher: Our speaking or willing puts no change into any subiect. A man is starued with colde, famished with hunger; wee aduise him to the fire, to repast: is hee euer the fuller or fatter for our word? Not, vnlesse like a Camelion, he can liue by ayre. But Gods word is fruitfull, it feedes. \* *Man liues not by bread onely, but by Gods word*. Our word and will is like an *Idols* power: Gods *volo* is sufficient. \* *Voluntas eius, potestas eius*. His will is his power. One *fiat* of his was able to make that was not, but had else line in euermore in informitie; to constitute nature when it is not, to confirme or change nature vwhen it is. When GOD was in the flesh, and went about doing good; a faithfull *Centurion*, for his seruant so desperately sicke, desired not the trauell of his feet, nor a dramme of his Phisicke, nor so much as the imposition of his hands, but *dic verbum tantum*: \* *Lord say the word onely, and my seruant shall be healed*. This word is so effectually, that it shall neuer faile of the purpose it first was sped for. The Sunne and Moone shall faile in their motions, day and night in their courses, the earth totter on her props, Nature it selfe shall apostate to confusion, before Gods word fall away vnaccomplished; whither hee dispenseth it to affect mans heart, or disposeth it to effect his will. Of so powerfull efficacie is that word; which the world despiseth.

As this *Balme* spreads *patently* for shadow, *potently* for fruit, so all this ariseth from a little *seed*. Gods smallest springs proue at length maine Oceans. His least beginnings



ginnings grow into great works, great wonders. How stately the world begins, how lame it is at last? The Tower of *Babell* is begunne, as if it scorned Heauen, and scared Earth; how ealie a stratagem from God ouerthrowes it, though he neuer laid finger to it! *Nebuchadnezzar* begins with, *who is God?* and anone scarce referues to himselfe the visible difference from a beast. Another *Nebuchadnezzar* exterminates all Gods from the earth, that himselfe might raigne (*solus Deus in solio*, who was rather *Demon in folio*) onely God: behold a silly woman ouerthrowes him in his great *Holophernes*. With such proud entrances doth the vworld begin his *Scenes*; with such ridiculous shame doe they lagge off. Our God from sinall beginnings, raiseth mountaines of meruailes to vs, of praises to himselfe. Euen *Ioseph*, that is in prison, shall ride in the second Chariot of *Egipt*. Drowning *Moses* shall come to countermaund a Monarch. *Christ*, that was buried in a graue, shall <sup>a</sup> *bruise the nations*, and *breake them with a rod of yron*. *Peter a Fisher* shall catch whole Countries. A little *Balme* heale a world of people.

<sup>a</sup> Psal. 2.9.

Well, it spreads; let vs get vnder the shadow of the branches. Happy and coole refreshing shall the soule scorched with sinnes and sorrowes finde there. Neuer was shade more welcome to the sweltred Traueller, then this word is to the afflicted conscience.

It is fructuall: let it be so to vs in operation. It giues vs the fruits of life, let vs returne it the fruits of obedience. Gods word is *significatiue* to all, *operative* to his.

It is a powerfull voice, whither it giue life, or kill. Man and Musicke haue (*virtutem vocis*) the power of voyce: God onely referues to himselfe (*vocem virtutis*) the voyce of power. <sup>b</sup> *Loe he doth send out his voyce, and that a mighty voyce. Ascribe ye strength vnto God.* I might speake of his *thunders* in *Sinai*; but I turne to the Songs of

<sup>b</sup> Psal. 68.33.

34.

of *Syon*, the sweet voyce of his *Gospell*, whereof I am an (unworthy) Minister: the voyce that speakes *Christ* and his death, *Christ* and his life, (*Christ* and his saluation. Hee that was annointed *pro consortibus*, and *pro consortibus*, for his fellowes, and *aboue his fellowes*. Who is *the way, the truth, and the life*. *Via sine deuiio, veritas sine nubilo, vita sine termino*. The way without errour, the truth without darknesse, the life without end. *Via in exilio, veritas in consilio, vita in premio*. The way in exile, the truth in counsell, the life in reward. *Oh whither shall we goe from thee? Lord, thou hast the words of eternall life*. All the word calls vs to *Christ*. *Post me, per me, ad me*. After me, by me, to me. After me, because I am *truth*: by me, because I am the *way*: to me, because I am *life*. *Qua vis ire? Ego sum via. Quo vis ire? Ego sum veritas. Vbi vis permanere? Ego sum vita*, How wilt thou goe? I am the *way*. Whither wilt thou goe? I am the *truth*. Where wilt thou abide? I am the *life*.

Now, there is no action without motion, no motion without will, no will without knowledge, no knowledge without hearing. *Ignoti nulla cupido*. There is no affection to vnknowne obiects. God must then by this word call vs to himselfe. Let vs come when and whiles hee calls vs; leauing our former euill loues and euill liues: (for *mali amores* make *malos mores*, saith Saint *Augustine*. Bad affects produce bad effects.) And let vs shew the power of this *Balme* in our confirmed healths. *Solummodo bene conuersus est, qui bene conuersatus est*: A good conuersion is proued by a good conuersation. Perhaps these effects in all, may not be alike in quantitie, let them be in quallitie. God hath a liberall, not an equall hand: and giues geometrically, by proportion, not arithmetically, to all alike. *Onely magis & minus non tollit substantiam*: the dimensions of greater or lesse doe not annihilate the substance. Our

Faith

c Ioh. 14. 6.

d Ioh. 6. 68.

*Post me, quia veritas sum: per me quia via sum: ad me, quia vita sum.* August.

Rom. 10.

c Epist. 52.

Faith may be precious, nay<sup>f</sup> like precious, though lesse and weaker. *Sanctification* admits degrees, *Iustification* no latitude. *Luther* saith, wee are as holy as *Mary* the Virgin, not in life, which is actiue holinesse, but in grace of adoption, which is passiue holinesse. Come wee then faithfully to this *Balme*; so shall wee be safe vnder the *shadow*, and filled with the *fruits* thereof. Thus in generall: let vs now search for some more speciall concurrences of the Simillitude.

<sup>i</sup> 2 Pet. 1. 1.

1. The leaues of the *Balsame* are white: the word of God is pure and spotlesse. *Peter* saith, there is sinceritie in it. Perfection it selfe was the finger that wrote it: neither could the instrumentall pennes blot it with any corruption: the *Spirit* of Grace giuing inspiration, instruction, limitation: that they might say with *Paul*, *Quod accepi a Domino, tradidi vobis*: <sup>h</sup> *I receiued of the Lord, that which I deliuered to you*; neither more nor lesse, but iust waight. It is pure as *Gold* fined in a <sup>i</sup> *seauen-fold* furnace. <sup>k</sup> *Euery word of God is pure*, saith *Solomon*. There is no breath or steame of sinne to infect it. The Sunne is darknesse to it: the very *Angels* are short of it. It is white, immaculate, and so vnblemishable, that the very mouth of the Diuell could not sully it. Euen the known *Father of lyes* thought to disparage the credit of the *Scriptures*, by taking them into his mouth; hee could not doe it. They are too vnchangeably white, to receiue the aspersiō of any spot.

<sup>g</sup> 1 Pet. 2. 2.

<sup>h</sup> 1 Cor. 11. 23

<sup>i</sup> Psal. 12. 6.

<sup>k</sup> Prou. 30. 5.

2. The *Balsame*, say the *Phisitians*, is *gustu mordax* & acre, sharpe and biting in the taste, but wholesome in digestion. The *holy word* is no otherwise to the vnregenerate palate, but to the sanctified soule it is sweeter then the hony-combe. The *Church* saith <sup>h</sup> *his fruit is sweet vnto my taste*. It is Folly to the *Iewes*, and a *stumbling blocke* to the *Gentiles*: but to the <sup>m</sup> *called both of Iewes and Gentiles*, the power of God, and the wisdom of God.

<sup>i</sup> Cant. 2. 3.

<sup>m</sup> 1 Cor. 1. 24.

Salu-



*Saluberrima raro incundissima*: Rellish and goodnesse are not euer of the same congruence. The *Gospell* is like *leauen*, sowre to the naturall spirit, yet makes him fit for (holy) bread. It is said of the *Leauen*, to which *Christ* compares the *Word*, that *massam acrore grato excitat*, it puts into the lump a sauoury sowrenesse. It is *acror*, but *gratus*, sharpe, but acceptable. The *Word* may rellish bitter to many, but is wholesome. There cannot be sharper pills giuen to the *Vsurer*, then to cast vp his vniust gains. The *Potion* that must scowre the *Adulterers* reines, makes him very sicke. Hee that will let the proud mans *Plurisie* blood, must needs pricke him. To bridle the voluptuous beast, will make him stampe and fret. All correction to our corruption runnes against the graine of our affections. Hee that would bring *Mammon* to the barre, and arraigne him, shall haue Iudge, Iury, sitters and standers, a whole Court and Sessions against him. These sinnes are as hardly parted with of the owners, as the Eye, Hand, or Foote, necessary and ill-spared members. Forbid the Courtly *Herod* of his *Herodias*: the Noble *Naaman* of his *Rimmon*: the gallant *Sampson* of his *Delilah*: the Citie-Diues of his quotidian feast: the Country-Naball of his churlishnesse: the rusticall *Gergesites* of their hoggishnesse: the Popish *Laban* of his little Gods: the *Ahabists* Landlord of his enclosings: and you giue them bitter Almonds, that will not digest with them; like the queasie Masse-Priest, whose God would not stay in his stomach. But let God worke the heart with the preparatiues of his preuenting Grace, and then this *Balme* will haue a sweet and plealing sauour.

There are too many, that will not open their lips to tast of this *Balme*; not their eares to heare the *Word*. But as one mockes the Popish-Priest celebrating the Masse, (who vseth one trick amongst other histrionical gestures,

gestures, of stopping his eares) that hee doth it least he should heare the crackling of his *Sauours* bones.

*Digitis tunc obserat aures,  
Ne collisa crepent Christi, quem conterit, ossa.*

So these become voluntarily deafe Adders, and will not heare *Christ crucified*, the *preaching of the crosse of Christ*, as *Paul* calls it; which is able to kill our sinnes, and quicken our soules. I haue read it reported, that the Adders in the East and those hote Countries, did so subtilly euade the *Charmers*, thus. When she heares the Pipe, she will couch one eare close to the ground, and couer the other with her taile. So doe worldlings: they fill one eare with earth, as much couetous dirt as they can cramme into it: the other eare they close vp with their lewd lusts, as the Adder with her winding taile: that they haue none left for their God, for their good. And being thus deafe to holy and heauenly incantations, they are easily by *Sathan* ouer-reached, ouer-rul'd, ouer-throwne.

Phil. 3. 18. and  
Gal. 3. 1.

So vnweldy is *Christs* yoke to the raging Mule: so heauie his *burden* to the reluctant horse: so hard his *Law* to the carnall *Capernaite*: so sowre his *Balme* to the wicked palate. (Though to the godly his <sup>a</sup> yoke is easie, and his *burden* light.) <sup>b</sup> *Woe vnto them*, for they call *sweet sowre*, Gods *Balme* distastfull; and *sowre sweet*, the worlds *Boleuo* sauoury. They are not more propitious to vice, then malicious to goodnesse. For others, they loue a *Barrabas* better then a *Barnabas*. For themselues, euery one had rather be a *Dines*, then a *Diuus*: a rich sinner, then a poore *Saint*. No maruell, if the blinde man cannot iudge of colours, nor the deafe distinguish sounds, nor the sicke rellish meates. Gods word is sweet, how euer they iudge it: and their

Psal. 32.

<sup>a</sup> Matth. 11. 12.  
<sup>b</sup> Esay 5. 20.

c Ezek. 18. 25.  
29.

hearts are sowre, how euer they will not thinke it.  
c *My wayes are equall; but your wayes are vnequall; saith the Lord of hostes.*

3. They write of the *Balsamum*, that the manner of getting out the iuyce, is by wounding the tree. *Sauciata arbor prabet opobalsamum.* Prouided, that they cut no further then the rinde: for if the wound extends to the body of the tree, it bleedes to death. I haue read no lesse of Vines, that vniustly pruin'd, they bleede away their liues with their sappes. The issuing Balme is called *opobalsamum*; as some from the Greeke *opo*, which signifies a Denne; or rather of *oros*, Iuyce. A trebble lesson here inuities our obseruation.

Obseru.

1. The *Balsame* tree weepes out a kinde of gumme, like teares: the word of God doth compassionately be-moane our sinnes. *Christ* wept not onely teares for *Ierusalem*, but blood for the world. His wounds gush out like fountaines, and euery drop is blood. *Ecce in lacrimis, in sanguine locutus est mundo.* His whole life was a continuall mourning for our sinnes. *Nunquam ridere dictus, flere sepiissime.* Hee may adiuire vs to repentance and obedience, by more forcible arguments, then euer *Dido* vsed to *Aeneas*: *Ego vos per has lachrymas, per hos gemitus, per hac vulnera, per corpus sanguine mersum.* I entreate you by teares, by groanes, by wounds, by a body (as it were) drown'd in it owne blood: by all<sup>d</sup> these mercies of *Christ*, whereby wee doe not onely perswade you of our selues, but<sup>e</sup> God doth beseech you through vs. If those teares, sighes, wounds, bloud, moue not our consciences, we haue impenetrable soules. If the heart-blood of *Christ* cannot make thy heart to relent, and thy feet to tremble, when thy concupiscence sends them on some wicked errand: thy hands, tongue, and all parts and powers of thee to forget their office, when thou wouldst sinne obstinately;

d Rom. 12. 1.

e 2 Cor. 5. 20.



nately; thou art in a desperate case. These were the teares of this *Balme* tree. The word doth in many places, as it were, weepe for our sinnes, panting out the griuance of a compassionate God. <sup>f</sup> *Why will ye dye, oh you house of Israell?* What Prophet hath written without sorrow? One of them *Threnos suspirat*, sighes out a booke of *Lamentations*; which *Greg. Nazianzene* saith, (*Nunquam à se siccis oculis lectos esse*). that he could neuer read with dry eyes. The other *Prophets* also, like *Quailes*, *curas hominum gesserunt*, tooke on them the burden of many mens sorrowes. *Cyprian* had so compassionate a sympathie of others euill deedes, euill sufferings, that (*cum singulis pectus meum copulo, cum plangentibus plango*, saith hee) I ioine my breast with others, and challenge a partnership in their griefes. A Minister, saith *Chrysostome*, & *debet esse lugens sua et aliena delicta*; should be still lamenting his owne sinnes, and the sinnes of his people. <sup>h</sup> *Monachus est plangentis officium*. The office of a Minister, is the office of a Mourner. All these are but as Canes, to deriue to our obseruation the teares of this *Balme*.

f Ezek. 18. 31.

g Homil. 10. in  
Matth. 5.

h Ierom. ep. 21.

*Obseru.*

f 2 Tim. 3. 15.

2. The way to get out the iuyce of *Balme* from Gods word, is by cutting it: skilfull diuision of it, which *S. Paul* calls *ὀρθρομεν ἐν λόγῳ τῷ ἀληθείας*, *rightly diuiding the word of truth*. It is true that Gods word is, *panis uitæ, the bread of life*: but whiles it is in the whole loafe, many cannot helpe themselues: it is needfull for children to haue it cut to them in pieces. Though the Spice vnbroken be sweet and excellent, yet doth it then trebble the fauour in delicacie, when it is pounded in a Morter. All the *Balme*-tree is medicinall, yet the effectuall working is better helped, by cutting the stocke, by taking out the iuyce, and by distributing to euery man a portion, according to the proportion of his wants. With no lesse heedfulnesse must the word

be diuided ; that some may receiue it gentle and molli-  
fying, and others as a sharper ingredient. As there is  
a double composition in men , pride and humillitie :  
so there must be a double disposition in preaching the  
*word*; of meekenesse, of terrour. *Aarons Bells* must be  
wisely rung : sometimes the Trebble of *Mercie* ; some-  
times the Tenour of *Iudgement* ; sometimes the Coun-  
ter-tenour of *Reproofe*; and often the Meane of *Exhor-*  
*tation*. There is no lesse discretion required to applica-  
tion, then to explication. As Phisitians prescribe their  
Medicines by drammes or ounces , according to the  
Patients strength or weakenesse. So Diuines must feed  
some with *milke*, others with *stronger meate*. The lear-  
ned should haue deeper points, the simple plainer prin-  
ciples. How easie is it for many a weake stomach to  
surfet euen on the food of life ! (though the fault lies  
not in any superfluitie of the *word*, but in the deficien-  
cie of his vnderstanding.) The absence of sobrietie in  
the speaker is more intollerable then in the hearer. The  
people must take such meate as their Cookes dresse to  
them. Let none of *Eli's* Sonnes slubber vp the Lords  
Sacrifice or Seruice. Let not good *Balme* be marr'd  
by a fustie vessell. Seasonable discretion must attend  
vpon sound knowledge. Wisedome vvithout Wit is  
meat without salt: Wit without Wisedome is salt with-  
out meate. Some Wells are so deepe, that a man can  
draw no water out of them ; these bury their gifts in  
the graue of sullen silence. Some are shallow pits, that  
run so long open mouth, till their Springs are quite dry:  
whiles they wil be *prius Doctores, quam discipuli*, Masters  
that neuer were Schollers ; and leape into *Pauls* Chaire,  
when they neuer sate at the feet of *Gamaliel*. There must  
be therefore Wisedome both in the *Dispensers* & hearers  
of Gods mysteries ; in the former to distribute, in the o-  
ther to apportion their due and fit share of this *Balme*.

*Obseru.*

4 Prou. 39. 33.

3. The *Balsame* tree being vvounded too deepe dyes : the word of GOD cannot be marred, it may be martyred, and forced to suffer iniurious interpretations. The *Papists* haue made, and called, the *Scriptures* a nose of waxe ; and they *wring* this *Nose* so hard, that as <sup>a</sup> *Solomon* sayes, they force out blood. As *Christ* once, so his word often is crucified betweene two Theeues ; the *Papist* on the left hand , the *Schismaticke* on the right. These would rauish the virgin-purenesse of the Gospell , and adulterate the beautie of it. They cannot cut, except they cut a pieces ; nor distinguish, but they must extinguish. They diuide faire , but they leaue the Quotient emptie. They subdiuide, till they bring all to nothing but fractions, but factions. Wee may obserue, that among these, there are as few *unifici* in the Church, as *Munifici* in the Common-wealth. They are commonly most miserable men of their purses, most prodigall of their opinions. They diuide the *Word* too plentifully to their turbulent Auditors : they diuide their goods too sparingly to poore *Christians*. There are too many of such ill Logicians, that diuide all things, define nothing. As a moderne Poet well :

*Definit Logicus res, non modo diuidit ; at nos  
Nil definimus, omnia diuidimus.*

*Owen. Epigr.*

These pierce the *Balme* too deepe ; not to straine out Iuyce, but blood ; and, in what they are able, to kill it.

4. When the *Balsame* is cut, they vse to set Vials in the Dennes, to receiue the Iuyce or sappe. When the word is diuided by preaching, the people should bring *Vials* with them, to gather this sauing *Balme*. These *Vials* are our eares, which should couch close to the Pulpit, that this intrinsique *Balme* may not be spilt besides.



b Hof. 10. 12.

How many *Sermons* are lost, whiles you bring not with you the vessels of attention ! We cut and diuide, and sluice out Riuiers of sauing health from this *Tree*, but all runnes besides, and so your health is not *recovered*. You come frequently to the Wells of Life, but you bring no Pitchers with you. You crie on vs for store of Preaching, and call vs idle Drones, if wee goe not double iourney euery *Sabbath*, but still you goe home with<sup>b</sup> *unfallowed*, with *unhallowed* hearts. Our *Gilead* affords you *Balme* enough, yet you haue sickly soules. You heare to heare, and to feede either your humours, or your opinions, or your hypocrisies. You shall heare a puffed *Ananias* cry, *Alas*, for his non-preaching Minister ; if, at least, he forbear his snarling and curish inuestiues of *dumbe dogge*, &c. When, alas, let many Apostles come, with the holy coniuration of Prayer and Preaching, yet they cannot cast out the *deafe* Deuill in many of them. They blame our *dumbe Dogges*, not their owne *deafe* Deuils. They vould seeme to cure vs, that are sent to cure them, if at least they would be cured. *Wee would haue cured Babell* ; nay we would haue cured *Bethell*, but shee would not be cured.

It will be said; that most hearers bring with them the Vials of attention : yeeld it; yet for the most part, they are either without mouthes, or without bottoms. Without mouthes to let in one droppe of this *Balme of Grace* : or without bottoms, that when wee haue put it in, and looke to see it againe in your liues, behold it is runne through you, as water through a sieue, and scarce leaues any wet behinde it. And (to speake impartially) many of you, that haue Vials with bottoms, cares of attention with hearts of retention, and the ground of remembrance, yet they are so narrow at the toppe, that they are not capable but of drop  
by

by drop. Thinke not your selues so able to receiue at the care, and conceiue at the hart, innumerable things at once. You are not broad glasses, but narrow-necked *Vials*; and then best receiue this *Balm* of life, when it is stilled from the *Lymbecke* of Preaching with a soft fire, and a gentle powring in. So saith the *Prophet*, *Line must be added to line, precept vpon precept, heere a little and there a little*. When a great vessell powres liquour into a strait-mouth'd *Viall*, the fourse must be small and sparing, fit to the capacitie of the receiuer: that in time it may be filled. It is often seene, that when this iuyce comes with too full and frequent a streame, almost all runnes besides. I doe not speake this (*vel prohibendi, vel cohibendi animo*) to curbe the forwardnesse of godly Ministers, or perswade the raritie of Sermons. God still of his mercie, multiply *labourers into* (and labours in) *his harvest*. But to correct your obstreperous clamours against vs: not to chill the heate of your zealous hearing, but to inkindle the fire of your conscionable obeying. Doe not stand so much vpon *Sacrifice*, that you forget *Mercie*. Bee not so angry for want of two or three Sermons in a weeke, when you will not obey the least Doctrine of one in a month. You blesse your *Samuels in the name of the Lord*, with protestation of your obedience to the *will of the Lord*: wee reply; *what meanes then the bleating of the Sheepe, and the lowing of the Oxen in our eares?* the loud noyse of your Oaths, Iniuries, Oppressions, Fraudes, Circumventions? You come with bookes in your hands, but with no booke for Gods *Spirit* to write *obedience* in. A Bible vnder the arme, with many, is but like a Rule at ones backe, whiles all his actions are out of square. The *Historie* of the *Bible* is carryed away easier then the misterie.

1 Sam. 15. 13.  
14.

Philosophy saith, that there is no vacuitie: no vessell is empty; if of water, or other such liquid and materiall

teriall substances, yet not of aire. So perhaps you bring hither *Vials* to receiue this *Balme* of *Grace*, and cary them away full, but onely full of winde, a vast, incircumscrib'd, and swimming knowledge is in some a motion, a notion, a meere implicate and confused tenencie of many things; which lye like Corne, loose on the floore of their braines. How rare is it to see a *Viall* carried from the Church full of *Balme*, a Conscience of *Grace*! I know there are many *names* in our *Sardi*: I speake not to disharten any, but to encourage all. Onely would to God, we would shew lesse, and doe more, of goodnesse. Yet shew freely, if you doe godly. I reprehend not shewing, but not doing. Wee preach not to your flesh, but to your spirits: neither is this *Balme* for the eare, but for the soule. Therefore I summe vp this obseruation with a *Father*. <sup>a</sup> *Quantum vas fidei capacis afferimus, tantum gratie inurantis haurimus*: Looke, how capacious a vessell of Faith wee bring with vs to the Temple, so much of this gracious and flowing *Balme* of life we receiue. Consider that this *Balme* is <sup>b</sup> *anima languentis medicina*, the Phisicke for a sicke soule. Come to it, like Patients, that desire to be cured. <sup>c</sup> *Quidam veniunt ut noua perquirant, & hac curiositas est, quidam ut sciantur, & hac vanitas est*: They abuse this word, that search it onely for newes, and this is curiositie; or to get themselues a name, and this is vanitie: or to sell the truth, and this is Simonie: or to leste on it, and this is Epicurisme: or to confute it, and this is Atheisme.

You doe well condemne, first, them that preferre *Machiauell* to *Moses*; *Ismaels* scoffes to *Jeremies* teares; *Iericho* to *Ierusalem*, the tower of *Babell* to the gates of *Bethell*: or secondly, those that put away the Ministry as a superfluous Office; and thinke they know inough to saue themselues.

Dux

<sup>a</sup> Cypri. apud  
Granat. Conc. I.

<sup>b</sup> Ierom.

<sup>c</sup> Hug. in introd.  
Sacr. scrip. cap. 13



*Dux ero, miles ero, duce me, me milite solus*

*Bella geram.*

They will be their owne captaines and their owne souldiours, and without calling the assistance of man or Angell, Prophet or Apostle, they will bandy with the Diuell and all his army, hand to hand: or thirdly, those that, like the Collier, dance in a circular measure, and hang all their Faith on the hookes of others be- liefe: exercising all their religion by an exorcising Masse: whiles they count the Old and New Testa- ments bookes of controuersie, and that it is peremp- tory sacriledge to meddle with the scriptures. You doe well to abhorre these dotages: but still looke, that all be well at home. Loue the *Word*; and that with an ap- petite. *Beati esurientes*: <sup>d</sup> *Blessed are they that hunger and thirst after righteousness, for they shall be satisfied.* But as you haue loue to it, so liue by it. <sup>e</sup> *Non schola, sed vita discendum*: Wee learne, not onely to know good, but to liue well, <sup>f</sup> *Audiatis ut sciatis* (saith Saint Bernard) *sciatis ut adificemini, et hoc integritas est: ut adificetis, et hoc Charitas est.* Heare to know, know to edifie your selues; this is integritie: to edifie others; this is Charitie. Bring then to this *Balme*, vialls of sinceritie, not of hy- pocritie; least God fill them with the vialls of his in- dignation. It is not enough to haue eares, but *eares to heare*. Idle Auditours are like Idoll Gods, which haue members not for vse but shew: like glasse windowes vpon stone-walls, to giue ornament, not to receiue light.

5. The *Balsame* tree was graunted sometimes to one onely people, *Iudea*; as <sup>g</sup> *Pliny* testifies. It was thence deriued to other Nations. Who, that is a *Chri- stian*, doth not know and confesse the appropriation of this spirituall *Balme*, once to that onely Nation?

<sup>h</sup> *He sheweth his word vnto Iacob; his statutes and his iudge-*

*ments*

*ments*

<sup>d</sup> Mat. 5. 6.

<sup>e</sup> Sen. lib. 1. ep. 3.

<sup>f</sup> Serm. in Cant.

<sup>g</sup> Lib. 12. cap. 17

<sup>h</sup> Psal. 147. 19.  
20.

ments unto Israel. Hee hath not dealt so with any Nation : and as for his Iudgements, they haue not knowne them. Now, as their earthly Balme was by their ciuill Merchants transported to other Nations : so when this heauenly Balme was giuen to any Gentile, a Merchant of their owne, a Prophet of Israel, carried it. *Ninneh* could not haue it without a *Ionas*. Nor *Babylon* without some *Daniels*. And though *Paul* and the *Apostles* had a Commission from *Christ*, to preach the *Gospell* to all Nations, yet obserue how they take their leaue of the *Iewes*. <sup>i</sup>It was necessary that the word of God should first haue beene spoken to you : but seeing you put it from you, and iudge your selves unworthie of euerlasting life, loe, we turne to the Gentiles. Other Lands might bragge of their naturall and nationall benefits: onely *Iury* of both the *Balmes*. *Non omnis fert omnia tellus. Nihil est ex omni parte beatum.*

i Act. 13. 46.

Horat.

Virgil.

*India mittit ebur : molles dant thura Sabai :*  
*Totaq; thuriferis Panchaia diues arenis.*

*Hiram* had store of Timber, *Moab* of Sheepe, *Ophir* was famous for gold, *Chittim* for Iuorie, *Basan* for Oakes, *Lebanon* for Cedars; *Flascon* had the best Wines, *Athens* the best Honey, *Persia* the best Oyle, *Babylon* the best Corne, *Tyre* the best Purple, *Tharsis* the best Ships: the *West Indies* for Gold, the *East* for Spices: but of all, *Iury* bore the Palme, for bearing the Balme. Such grace had *Israel* for the temporall, much more for the spirituall Balme: that all Nations might make low courtesie to her, as the *Queene of the Prouinces*, and be beholding to her, for the crummes that fell from her Table; as the *Syrophanician* desired of *Christ*. Yet shee, that transcended all in her blessings, descended lower then all in her disobedience. And as she lift vp her head, and gloried in her speciall priuiledges;

ledges; so she might hang downe her head for shame at her speciall wickednesses.

For it is obserued, that there are finnes adherent to Nations, proper, peculiar, genuine, as their flesh cleaueth to their bones. That as for the climate of Heauen, their bodies differ; so for the custome of their liues, their dispositions vary from others. So that many Countries are more dangerous, either for finnes or calamities. For of necessitie, they that liue among them must either imitate them and doe ill, or hate them and suffer ill: since *amicitie pares aut querunt aut faciunt*; cohabitation of place seekes or makes coaptation of manners. S: Paul notes the <sup>k</sup> *Cretians* for *Lyers*: S: Luke the *Athenians* for <sup>l</sup> *newes inquirers* and bearers. The *Gracians* were noted for *light*: the *Parthians* for *fearefull*: the *Sodomites* for *Gluttons*; like as *England* (God saue the sample) hath now suppld, lythed, and stretched their throates. If we should gather *Simmes* to their particular Centers, wee would appoint *Pride* to *Spaine*, *Lust* to *France*, *Poysoning* to *Italie*, *Drunkenesse* to *Germanie*, *Epicurisme* to *England*. Now it was *Israels* wickednesse and wretchednesse, that they fell to *Idolatrie*. Not that other Nations were not *Idolaters*, but *Israels* vilest, because they alone were taught the true worship of God.

*Iosephus* holds; that the *Iewes* were the best Souldiours of the world, both for abillitie of body, and agillitie of minde, in strength, in stratagem. Diuers people are now excellent fighters one speciall and singular way. The *Romanes* fight well in their Councels, I had almost said Fence-schooles: the *Italians* in their Shops: the *Spaniards* in their Ships: the *French-men* in a hold: the *Scot* with his Launce: the *Irish-man* on foote, with his Dart. But the *Iewes* were (saith *Iosephus*) euery way expert. Alas; their victorie came not from their

*Necesse est, aut imiteris, aut oderis.*

<sup>k</sup> Tit. 1.12.

<sup>l</sup> Act. 17.21.



owne strength: the Lord fought for them. So one of them *cleaseth ten of his enemies, a hundreth chase a thousand.* They had the *shield* of Gods protection, the *sword* of his *spirit*, the *word* of God: defence and offence against their carnall and spirituall enemies: And if euer they receiued wound to their flesh or spirits, they had heere both the soueraine *Balmes* to cure them. But alas! they that were so euery-way-blessed, lost all by loosing their *Balme*, and treading it vnder feet. For this cause their *Balme* is giuen to vs: their auersion, their euerfion is our conuersion. They were Gods *Vine*, but they lost their sweetnesse. They vvere Gods *Oliues*, but they lost their fatnesse. Therefore God tooke away his *Balme*.

6. *Pliny* affirms, that euen when the *Balsame* tree grew onely in *Iury*, yet it was not growing commonly in the Lands; as other trees either for Timber, Fruit, or Medicine; but onely in the *Kings* Garden. The prepared Iuyce, or *Opobalsamum*, was communicated to their wants; but the Trees stode not in a Subjects Orchard. He saith further, that it grew in two Orchards of the *Kings*; whereof the greater was of twentie dayes aring. I force no greater credite to this, then you will willingly giue it; (which yet is not improbable) but this I build on, and propound for truth: that this spirituall *Balme* growes onely in the Garden of the King of Heauen. ° *To him that ouercommeth, will I giue to eate of the tree of life, which is in the midst of the Paradise of God.* It growes in the *Paradise* or heavenly Orchard of God. The roote of it is in Heauen: there sits that *holy tree*, p *at the right hand of his Father*. His fruit, his seed, his *Balme* he sends downe to vs, written by his *Prôphets* and *Apostles*, read and preached by his *Ministers*.

*Mahomet* would challenge this *Balme* to grow in his

° *Esa. 5. 4.*

° *Rom. 11. 20.*

° *Rcu. 2. 7.*

p *Colos. 3. 1.*

his Garden, and bids vs search for it in his *Alchoran*. The Apostate *Jewes* affirme it to grow in their Synagogue, and point vs to the *Talmud*. The *Russian* or *Muscovitisb* turne vs ouer to their *Nicolaitan Font*; and bid vs drue for it there. The *Pope* pluckes vs by the sleeue, (as a Trades-man that would faine take our money) and tells vs, that he onely hath the *Balme*, and shewes vs his *Masse-booke*. If we suspect it there, hee warrants the vertue from a generall *Councell*. If it doth not yet smell well, he affirmes, (not without menacing damnation to our mistrust, that it is euen (*in scrinio pectoris sui*) in the closet of his owne breast; who cannot erre. Tut, saith he, as it growes in Gods Garden simply, it may poyson you. As if it were dangerous to be medled withall, till he had plaid the Apothecarie, and adulterated it with his owne sophistication. Indee, he makes it sweet, by his sayning it; and therefore his Shop wants not Customers. But it is deere, when Gods is cheape, saith the Prophet. *Buy it without money, without price. Wherefore doe you spend money? &c.*

<sup>1</sup> Esay. 55. 1.

Well: it can grow in one onely Garden, and that is Gods. There is but one truth. *One Lord, one Faith, one Baptisme, &c.* Euen they that haue held the greatest falshoods, hold that there is but one truth. Nay, most will confesse, that this *Balsame* tree is onely in Gods Garden; but they presume to temper the *Balme* at their owne pleasure, and vwill not minister it to the world, except their owne fansie hath compounded it, confounded it, with their impure mixtures. No false Religion, no fundamentall Heresie, but giue God the appropriation of the *Balme*; but they take to themselves the ministration, the adulteration of it. So in effect, they either arrogate the *Balme* to themselves; or take it out of Gods Garden (as it were, whither he will or no) to plant it in their owne. So they bragge euery

<sup>1</sup> Ephes. 4. 5.

one of this *Balme*. But who will not suspect the Wares out of a knowne Coufeners Shop? It is vnlawfull and wicked, to offer to Gods Church, *Balsamum vel alterum, velidem alteratum*, either another *Balme*, or after another fashion, then he appoints.

But as *Clusius* writes of new *Balmes*, *Peruvianum et Balsamum de Tolu*, from *Peru* and *Tolu*; so demonstration is made vs of new *Balmes*; some rather Logically, then Theologicall. *Germanie* knowes my meaning. Others produce vs *Balmes* of Piety, made vp with Pollicie: the coate of *Religion* put vpon the backe of *State*. Where there may be some *Balme*, but it is so mixed, that it is marred. For to a scruple of that, they put in whole ounces of other ingredients: an ounce of *Oleum vulpinum*, Foxe-like subtiltie, as much *oleum viperis*, poysonable opinion, and no lesse *oleum tartari*, &c. A whole pound of pollicie, an arme-full of stinking weedes, friuolous and superstitious Reliques: all these are put to a poore dramme or scruple of *Balme*. Nay, and all these shall be dash'd and slubberd together by a Masse-Priest, an idle and vnskilfull Apothecarie. And when any conscience is knowne sore, by auricular Confession, it shall haue a plaister of this stuffe.

Perhaps this is that they call their *Holy-oyle*, which is said to heale the sicke body, if it recouers; or at least to cure the soule of her sinnes; at least, of so many, as may keepe a man from Hell, and put him into Purgatorie: where he shall haue house-roume and fire-wood free; till the Pope with soule-Masses and merits can get him a plat of ground in Heauen, to build a house on. How shamefull is it to match their *oyle* with Gods *Balme*? to kneele to it as *God*, to ascribe euents to it, which God workes, (and to helpe the glory of; it) to call those workes miracles; whereas they might finde fitter vse for it, about their boots. Though it be newly inuented,



invented, and euery day more sophisticate then other, yet they make their Patients belieue, that it is auncient, and deriued from holy *Scriptures*: and enter the lists with the Champions of Gods *truth*, to maintaine the puritie and antiquitie of it.

A great while they kept ( Gods *Balme* ) the word wholly from the people: now, because the cursings of the people haue a little pierced their soules, for ingrossing this *Balme*, and denying it to their sores; they haue stopped their mouthes with the *Rhemish Testament*. But as they erst did curse them for hoording Gods graine; so now their iust anger is as sharp against them, for the musty, mill-dew'd, blasted stuffe, they buy of them. Their wickednesse is no lesse now in poisoning them, then it was before in starving them. Before no *Balme*, now new *Balme*. Before no plaister to their woundes, now that which makes them ranckle worse. So they haue mended the matter, as that *Phisitian* did his Patients health; to whom, because hee was vrged to minister somewhat, hee gaue him a potion, that dispatched his disease & life at once. Thus the Popish *Balme* is, as *Renodam cals one vulgare Balsamum, exoletum, inodorum, victum, rancidum*: stale, vnflauory, rammish, lanke, vile.

Such is the sophisticate doctrine of superstitious heretikes; speaking for Gods precepts, their owne precepts: preaching themselves, and in their own names, for ostentation, like the *Scribes*: deliuering falshoods, and fathering them on the *Lord*, *Hee hath said it*: abusing mens eares with old wiues tales, and old mens dreames, traditions of Elders, constitutions of *Popes*, precepts of men, vnwritten truths, vntrue writings, either *with-holding the truth in vnrightheousnes*, or *selling the word of God for gaine*, or *corrupting it*, and dealing with it, as *Adulterers* doe in their filthinesse: as these respect  
not

2 Cor. 2. 17.

<sup>a</sup> Rom. 10. 15.<sup>b</sup> 2 Sam. 21. 20.<sup>c</sup> Iudg. 1. 7.<sup>d</sup> Reu. 22. 18.<sup>e</sup> Colos. 2. 8.<sup>f</sup> Gal. 1. 8.

not issue, but lust, so the other, not Gods glory, but their owne wantonnesse: ministring Medicines, which God neuer prescribed to them. How can their <sup>a</sup>*feete seeme beautifull*, when like monsters, they haue too many toes on them, as the <sup>b</sup>*Giants sonne*; or too few, as <sup>c</sup>*Adonibexzech* and those whom hee maimed: offending either in excelsse or defect? But it is gods fearefull protestation in the end of the *Booke*, summing and sealing vp all the curses, that went before it. <sup>d</sup>*If they adde*, hee that hath power to adde plagues with an euerlasting concatenation, will multiply their miseries without number or end. *If they diminish*, hee that can abate his blessings so low, that not the least scruple shall remaine, will returne them their owne measure: And for you, my Brethren, heare the *Apostle*, <sup>e</sup>*Let no man beguile you with Philosophie, and vaine deceit*, or please you with false *Balme*. You may say of their naturall learning, as *Albumazer* of *Boleno*, Henbane; whiles it growes, saith hee, in *Persia*, it is venomous; but if transplanted and growing in *Ierusalem*, it is not onely good medicine, but good meate. Well, if it were possible, that an <sup>f</sup>*Angell from heauen should preach another Gospell, then that which God hath deliuered, and his Apostles preached, anathema sit, let him be accursed*: the true *Balme* comes onely from the garden of the *King of heauen*.

7. They write of the *Balsame* tree, that though it spread spaciously, as a Vine, yet the boughes beare vp themselves: and as you heard before, that they must not bee pruned, so now here that they neede not bee supported. *Gods word* needes no vndersetting. It is firmly rooted in heauen; and all the cold stormes of humane reluctancie and opposition cannot shake it. Nay, the more it is shaken, the faster it growes. The refractary contentions of worldlings to plucke it downe, haue added no lesse strength, then glory to it. Nor can  
the

the ministeriall office of the dispensers of it, be called an ayde or vnderpropping to it. It is not the *Balme*, but you that stand in neede of our function. He that owes it, is powerfull enough to protect it. You cannot apply it to your selues without the Phisitians help. If you could, or did not more want vs, then that doth, you should see it flourish and spread without vs. Hee that *supports all by his mightie word*, askes no supporter for it selfe.

Heb. 1.3.

The *Church of Rome* challengeth more, then the *Church of God*; that she beares vp the *word*: and because she assumes to carrie the *keyes*, she presumes that the dore of Heauen hangs vpon her hindges. They say, the *Church* is a *Pillar*: wee may ioyne issue vvith them, and yeeld it, as a reuerend Diuine said. For a *Pillar* as it vpholds something, so is vpholden of something. If then the *Church* be a *Pillar*, *Christ* is the *Rocke*, whereon it stands: now, take away the *Rocke*, downe comes the *Pillar*. The *Rocke* is well enough without the *Pillar*, not the *Pillar* without the *Rocke*. Yet how fondly? They that would build all on their *Church*, yet build their *Church* on *Peter*: and not onely on *Peter*, that was weake, but on his fained Successour, who is weaker. Now this Heire built on *Peter*, and this *Church* built on this heire, must vphold the *word*, as they say, *Atlas* did the world. But, alas, if the *word* doe not beare them, they will fall, like water spilt on the ground, not to be saued or gathered vp. These are miserable, arrogant, impudent wretches, that thinke, *Gods word* could not hold vp the hands, (like *Moses*, vnlesse *Aaron* and *Hur* helped him) if the *Pope* and his *Councels* were not: forcing all our credite to the *Gospell* for this, because their *Church* allowes it. *Gods word* must then stand or fall at mans approbation or dislike. Oh indignitie to the stable ordinance of



an eternall Maiestie. It is enough for the lawes of a temporall Prince, to haue some dependance on his Officers promulgation. Hee that tooke no man nor Angell to his Councell, when he made it, demaunds the succour of none to preferue it. Hee is content to propagate the sound thereof through vs his Trumpets: if it had neuer bene preached by man, it should not haue lost the effect. Heauen and Earth shall sooner runne, like scorched skinnies, to heapes; then any *ioe*, (as small a Character as the *Alphabet* affords) shall ineffectually perish. If man could denie this Office, God could speake it by Angels, by Thunder, by Lightning, Confusion, Terroure; by Frogges, Lyce, Caterpillers, Blasting, Plague, Leaprosie, Consumption; as he hath sometimes (holding his peace) preached actually to the World. It is his owne *Balme*, and shall spread to his pleasure, and hath no weakenesse in it, to neede mans supportance. *Blessed* are we vnder the shadow of the *Branches*, and *wise* if we build our *saluations* on it.

8. Phisitians write of *Balsamum*, that it is *paratu facile et optimum*, easie and excellent to be prepared. This spirituall *Balme* is prepared to our hands: it is but the administration that is required of vs, and the application of you. Not that wee should stubber it quer, as the *Sonnes* of *Eli*; in preaching: nor that you should clap it negligently to your selues in hearing. A mortall wound is not to beiested withall, though the Phisitian hath in his hand, the *Balme* that can cure it. Your diseases are as different in your consciences, as in your carcases. Your constitutions of body are not more various, and often variable, then your affections in soule. There must be some wisdom in vs, to hit the right boxe, and to take out that Phisicke, which God hath made fit for your griefes. Wee are sure, the

shaft that shall kill the Deuill in you, is in Gods Qui-  
uer; indiscretion may easily mistake it, misapply it.  
This *Balme* is ready, soone had, and cheaply: let not  
this make you disesteeme it. Gallant humours vilip-  
pend all things that are cheape. But if in Gods Mart,  
you refuse his Wares, because their price is no greater,  
you may perhaps one day, when they are gone, curse  
your withstanding your Markets. And being past ob-  
tayning, prize it the higher, because in the dayes of  
your facietie you did vnder-value it. The guests, in the  
Gospell, bidden to a Supper *gratis*, make light of it:  
when the Feast-maker had protested against them, that  
they <sup>a</sup> *should neuer tast of his Supper*, they doubtlesse  
would haue beene glad, if their money could haue  
purchased it: though it cost one his *Farme*, and the  
other his *Oxen*.

a Luk. 14. 24.

9. *Balme* is, *utilis ad omnium morborum expugnationem*,  
good against all diseases. The Receipt, that *Linus*,  
*Hercules* his Schoolemaster gaue him, when he taught  
him wrastling, was onely a *Balme*. *Darius*, saith *Re-  
nodeus*, so esteemed it, that *non modo inter pretiosissimam  
supellectilem reponeret, sed cunctis opibus praponeret*; hee  
did not onely lay it vp amongst his richest treasures,  
but euen preferre it before them all. This spirituall  
*Balme* is farre more precious in it selfe, and fructuous  
to all men; if they apprehend it in knowledge, apply  
themselues to it in obedience: possessing it in science,  
in conscience. Philosophers, Poets, Philitians, Histo-  
rians haue reported some one extraordinarie thing,  
exceeding all the rest in their obseruations. They  
talke of *Cornucopia*; that it supplied men with all ne-  
cessarie foode. They hammer at the Philosophers  
stone, which, they affirme, can turne baser mettals in-  
to gold. *Vulcans* Armour, saith the *Poet*, was of prooffe  
against all blowes. Philitians tell vs, that the hearbe

Herba est, cuius  
succus morbis  
omnibus mede-  
tur, ut vocabu-  
lum ipsum indi-  
cat.

<sup>b</sup> Ioh. 153.

Ephes. 6. 11.

*Panaces* is good for all diseases: and the drugges *Catholicon* in stead of all Purges; as both their names would seeme to testifie. They come all short of this spirituall *Balme*. It hath in deade and perfection, what they attribute to those in fiction. *Panace* is an hearbe, whereof *Plinie* thus testifieth. *Panace, ipso nomine, omnium morborum remedia promittit*. The very name of it, promiseth remedie to all sicknesses. It is but a weede to our *Balsame*; which is a tree, a tree of life, a complete Paradise of trees of life, flourishing and bearing euery moneth, the fruit being delectable, the leaues medicinale. It is a true purging vertue, to cleanse vs from all corruption of spirit, of flesh. <sup>b</sup> *Now are ye cleane, through the word, which I haue spoken unto you.* *Catholicon* is a drugges, a drudge to it. It purifieth our hearts, from all defilings and obstructions in them. A better *Cornucopia*, then euer Nature (had shee beene true to their desires and wants) could haue produced: the bread of *Heauen*, by which a man *lives* for euer. A very supernaturall stone, more precious then the *Indies*, if they were consolidate into one *Quarrey*; that turnes all into purer gold, then euer the land of *Hauilah* boasted. A stronger Armour then was *Vulcan's*, to shield vs from a more strange and sauage enemy, then euer *Anak* begot, the Deuill. It is a Panary of wholesome food, against fenowed traditions. A Phisitians Shop of *Amidotes*, against the poysons of heresies, and the plague of iniquities. A pandect of profitable Lawes, against rebellious spirits. A treasure of costly iewels, against beggarly rudiments.

The Aromaticall tree, hath sometimes good saueur in the rinde, sometimes in the flower, sometimes in the fruit. So it fareth in the Cinamon, that is a rinde; the Mace is the flower, and the Nutmegge the fruit. According as the dry and earthie part, mingled with the  
subtle



subtle watry matter, hath the Masterie in any part, more or lesse, that part smelleth best. As in common flowers, which saouour in the flower, when from the stalke or root ariseth nothing. Onely the *Balme* smells well in euery part. So the *word* is in euery respect the sweet saouour of life; though to some, through their owne corruption, it becomes the saouour of death. We may say of the *word*, as one of the *Lambe*; it is all good: the fleece to cloath, the flesh to eate, the blood for medicine. Thus, <sup>c</sup> *All Scripture is giuen by inspiration of God, and is profitable for doctrine, for reproofe, for correction, for instruction in righteousnesse: That the man of God may be perfect, throughly furnished vnto all good works.*  
<sup>d</sup> *His salubriter, et corriguntur praua, et nutriuntur parua, et magna oblectantur ingenia.* Euill wittes are corrected, simple are illightned, strong are delighted by the word. And, *In his quotidie proficerem, si eas solas ab ineunte pueritia, usq; ad decrepitam senectutem, maximo otio, summo studio, meliore ingenio conarer addiscere.* In these I should continually profit, if from the first day of my vnderstanding, to the last of my old age, I should be conuerfant with them.

<sup>c</sup> 2 Tim. 3.16.  
17.

<sup>d</sup> Aug. Ser. 139.  
de temp.

Other things may haue in them (*salubritatem quandam*) a certaine wholesomnesse; but from this *Balme* (*sanitas et ipsa vita petitur*) health & life it selfe is deriued. Humane writings may, like the *Alypta*, put blood in our cheeks; but this is the true Phisick to cherish our spark, to maintaine our life. Other hearbs, & plants, and roots may be *toxica*, and poyson the broath; this is *Elisba's* salt, that onely sweetens it. *Lignum crucis*, is *lignum vite*, like *Moses* wood, to put a healthfull tast into the bitter waters of humane knowledge. These are the two *Testaments* of God (which no man shal interline without certaine iudgment) like the two pillars of smoke & fire, one dark like the old, the other bright as the new, only able

e Math. 13. 52.

f Tertul.

g Act 2. 9.

h Ver 41.

i Luk, 3. 10.

k Ver. 11.

l Ver. 13.

m Ver. 14.

n Esa, 11. 6.

to conduct vs from *Egipt* to *Canaan*: and to furnish vs with all necessaries by the way, if we depend thereon. The two *Cherubins*, that looke directly toward the *Mercie-seate*, both pointing to *Iesus Christ*. The *Treasure*, that hath both *old* and *new* in it, sufficiently able to instruct the *Scribe* to the *Kingdome* of *Heauen*. This is that *medicamentum medicamentorum*, as *Petrus Apponensis* saith of the *Balme*, *ubi nihil deficit, quod in salutem sufficit*, where, there is no want of any thing requisite to saluation. *Cuius plenitudinem adoro*, whosefullnesse I reuerence and admire.

This is that *light*, which can iustly guide our steps: this is that measure of the *Sanctuary*, that must weigh all things: this is that great *Seale*, that must warrant all our actions. This giues at one *Sermon*, *Balme* sufficient to heale diuers diseases. *Peter* had *Auditours* of diuers Nations: *g Parthians, Medes, Elamites, &c. Iewes* and *Proselytes, Cretes* and *Arabians*: and no question but their affections were as naturally, as nationally different: yet were *h* three thousand wonne at one *Sermon*. So the *i Multitude*, the *Publicans*, the *Souldiours* had all their lessons at one time: so many in number, and such manner of men in nature, had their remedies together, and their seuerall diseases healed, (as it were) with one plaister. The people had a doctrine of *k charitie*: the *Publicans* of *l equitie*: the *Souldiours* of *m innocencie*. This was prophecied by *n Esay*, fulfilled here, and often in *Christ's Kingdome*. *The Wolfe is turned to the Lambe*, when the *Souldiours* are made harmelesse: *the Leopard into a Calfe*, when the *Publicans* are made iust: the *Lyon* and *Beare* into a *Cow*, when the *Multitude* is made charitable.

Water searcheth, and winde shaketh, and thunder terrifieth euen *Lyons*, but the word onely is strong to conuert the heart of man. Some indeede, both in sense and

and censure, iudge it weake ; but they, alas, shall finde it, (if weake to saue them, yet) strong to condemne them. If it cannot plant thee, it will supplant thee. This then is that soueraine *Balme*, medicinable to all maladies. Phisitians ascribe many healing vertues to their *Balsame*: many, and almost what not? This Metaphysicall doth more properly challenge that attribution.

1. They say, that *Balme* taken fasting, *Asthmaticis valde confert*, is very good against short-windednesse. Truly, Gods word lengthens and strengthens the breath of grace; which otherwise would be short, the conscience (as the lungs) being soone obstructed with iniquities. For goodnesse soone faints, where the word is not without the Gospell, the health of obedience looseth, and the disease of sinne gathers strength.

2. They say, that *Balme* taken inwardly, dissolues, and breakes the stone in the reynes. But *Ieremie*, in Gods Phisicke-booke, saith, that our *Balme* is as a *Hammer to breake the stone in the heart*. The stone in the reines is dangerous, in the bladder painefull, but none so deadly as the stone in the heart. This *Balme* suppleth the stonie heart, and turnes it into a heart of flesh.

o Ier.23.29.

3. They commend their *Balme* for a speciall ease to the anger of a venomous biting. But our *Balme* is more excellent *in aculeum Draconis, imò mortis*, against the sting of that great red Dragon, nay of Death it selfe. *POh Death, where is thy sting?* Three Serpents giue vs venomous wounds. *Sinne* first stings vs, the *Denill* next, and *Death* last. This *Balme* of *Christ* fetcheth out all their poysons.

P 1 Cor.15.55

4. Others say of this *Balme*, that it is the best solution to the obstructions of the Liuer. I haue heard the

Liuer



Liuer in the body, compared with zeale in the soule. The Liuer (according to Phisitions) is the third principall member, wherein rest the animall spirits. In the soule two graces precede Zeale, Faith and Repentance. I say not this *in thesi* but in *hypothesi*, not simply, but in respect; and that rather of order, then of time. For a man is begotten of *immortall seed*, by the *Spirit* at once. Now as the Liuer calefies the stomach, (like fire vnder the Pot) and thence succours digestion: so doth zeale heate a mans workes, with an holy seruour; which are without that, a cold sacrifice to God. A soule without zeale doth as hardly liue, as a body without a Liuer. *Haly* calles the Liuer the Well of Moisture: wee may say of zeale; it is the very Cisterne, whence all other graces, as liuing there doe issue forth into our liues. The Liuer is called *Hepar* and *Iecur*, because it draweth iuyce to it selfe, turneth it into blood, & by vaines serueth the body, as the water-house doth a Citie by pipes. Nay, it ministreth a surging heate to the braine, to the eyes, to the wits, saith *Isidore*. The *Pagan* Nigromancers, sacrificed onely Liuers on the altar of their God *Phabus*, before his oraculous answeres were giuen. In the soule other graces, as Faith, Hope, Charitie, Repentance, did first rather breede zeale; but zeale being once inkindled doth minister nutrimentall heate to all these; and is indeede the best sacrifice that wee can offer to God. Without zeale all are like the oblation of *Caine*.

Now if any obstructions of sinne seeme to oppresse this Zeale in vs, this *Balme of Gods word* is the onely soveraigne remedy to cleanse it. For the zeale is dangerous, as the Liuer, either by too much heate, or too much cold to be distempered. To ouerheate the Liuer of zeale many haue found the cause of a perillous surfet in the Conscience: whiles like the two Disciples,  
nothing

nothing could content them but fire from heauen against sinners. If euer *Bishop* was in the time of *Pope-rie*, away with the office now. If euer Masse was said in Church, pull it downe. Though some depopulators haue now done it, in extreame coldnesse, nay frozen dregges of hart, making them either no Churches, or polluted ones; whiles those which were once Temples for Gods *shepherds*, are now coates for their owne. Yet they in vnmeasurable heate wished, what these with vnreasonable cold Liuers affected. Such miserable theeuers haue crucified the Church, one by a new religion in will, the other by a no religion in deed. They would not onely take away the abuse, but the thing it selfe; not onely the Ceremonie, but the substance. As the Painter did by the picture of King *Henry* the eight, whom hee had drawne fairely with a *Bible* in his hand, and set it to open view against *Queene Mary's* comming in triumph through the Citie: for which being reprov'd by a great man, that saw it, and charged to wipe out the booke; he, to make sure worke wiped out the *Bible* and the hand too; and so in mending the fault, hee maymed the picture.

Acts and Mon.

This is the effect of præter-naturall heate, to make of a remedie, a disease. Thus whiles they dreame, that *Babylon* stands vpon Ceremonies, they offer to race the foundations of *Ierusalem* it selfe. Well this *Balme* of Gods word, if their sicke soules would apply it, might coole this vngentle heate of their liuers. For it serues not onely to inkindle heate of zeale in the ouer-cold heart, but to refrigerate the preposterous seruour in the fiery-hote. This is the sauing *Balme*, that scourges away the obstructions in the Liuer, and preuents the dropsie. For the dropsie is nothing else, saith the Philosopher, but the error of the digestiue vertue in the hollownesse of the Liuer. Some haue such hollownes

1 King 22. 11.

in their zeale, whiles they pretend holinesse of zeale; (as was in the yron hornes of that false prophet *Zedekiah*) that for want of applying this *Balme*, they are sicke of the dropsie of hipocrisie.

Innumerable are the vses of *Balme*, if wee giue credit to *Phisicians, vel potum, vel inunctum*. It strengthens the nerues, it excites and cherisheth the natiue heate in any part, it succoureth the paraliticke, and delayeth the fury of convulsions, &c. And last of all, is the most soueragaine help, either to greene wounds, or to inueterate vlcers. These, all these, and more then euer was vntruely fained, or truely performed by the *Balsame* to the body; is spirituallly fulfilled in this happy, heauenly, and true intrinsique *Balme*, Gods word. It heales the sores of the conscience, which either originall or actual sinne haue made in it. It keepes the greene wound, (which sorrow for sinne cuts in the hart) from ranckling the soule to death. This is that *Balsame* tree, that hath *fructum uberrimum, vsum saluberrimum*, plenteous fruit, profitable vse: and is, in a word, both a preservative against, and a restorative from all dangers to a beleeuing Christian. It is not onely Phisicke, but health it selfe; and hath more vertue, sauing vertue, validitie of sauing vertue, then the tongues of men and Angels can euer sufficiently describe.

You haue heere the similitudes. Heare one or two discrepancies of this naturall and supernatural *Balmes*. For as no *Metaphore* should of necessitie runne like a Coach on foure wheelles, when to goe, like a man, on two sound legges is sufficient; so earthly things compared with heauenly, must looke to fall more short, then *Linus* of *Hercules*, the shrub of the Cedar, or the lowest Mole-banke of the highest *Pyramides*.

1. This earthly *Balme* cannot preserue the body of it selfe, but by the accession of the spirituall *Balme*.

Euen



Euen *Angels* food (so called, not because they made it, but because they ministred it) cannot nourish without Gods word of blessing. <sup>a</sup> For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the word of God and prayer. If the mercie of God be not on our sustenance, we may dye with meate in our mouthes, like the *Israelites*. If his providentiall goodnesse withhold the vertue, were our garments as costly as the *Ephod* of *Aaron*, there is no benefit in them. When many are sicke, they trust to the *Philitians*, as <sup>b</sup> *Asa*, or to this *Balme*, fastning their eyes and hopes on that: whereas *Balme*, with the destitution of Gods blessing, doth as much good, as a branch of hearbe-Iohn in our Pottage. Nature it selfe declines her ordinary working, when Gods reuocation hath chidden it. The word without *Balme* can cure; not the best *Balme* without the word.

<sup>a</sup> 1 Tim. 4. 4. 5.

<sup>b</sup> 2 Chro. 16. 12

2. So this naturall *Balme*, when the blessing of the word is euen added to it, can (at utmost) but keepe the body living, till the lifes taper be burnt out: or after death, giue a short and insensible preservation to it, in the sarcophagall graue. But this *Balme* giues life after death; life against death, life without death. <sup>c</sup> To whom shall we goe? Lord, thou hast the words of eternall life. The *Apostle* doth so sound it, the *Saints* in Heauen haue so found it, and we, if we beleue it, if we receiue it, shall perceiue it, to be the word of life. And as *Augustine* of God, *Omne bonum nostrum vel ipse, vel ab ipso*: All our good is either God, or from God: so all our ordinary meanes of good from God is *vel verbum, vel de verbo*, either the word, or by the word.

<sup>c</sup> Ioh. 6. 68.

Lib. 1. de Doct.  
Channa. cap. 31.

The *Prophet* deriues the *Balme* from the *Mount Gillead*; demanding, if *Gilead* be without *Balme*. It seemes, that *Gilead* was an aromaticall place, and is reckoned by some among the Mountaines of spice. It is

Observ.

Gen. 31.

d Ver. 47.

e Ver. 48.

f Numb. 26. 29

This appears:  
Num. 32. 39. 40  
read it.

g Ier. 22. 6.

called in some places of *Scripture* *Galaad*; and by an easie varying of the points in the Hebrew writing, *Gilead*. This Mountaine was at first so called by *Iacob*, by reason of that solemne Couenant, which hee there made with his Father in law, pursuing *Laban*. Though it be called *Mount Gilead*, before in the chapter. ver. 21. 23. 25. *He set his face toward Mount Gilead, &c.* Yet it is by anticipation; spoken rather as the hill was called when the Historie was written by *Moses*, then as it was saluted and ascended by *Iacob*: who abode in it, till *Laban* ouer-tooke him; where the pacified Father and the departing Sonne made their Couenant. <sup>d</sup> *Laban* called it *Iegar-Sahadutha*: but *Iacob* called it *Galeed*. It signifies a *heape of witnesse*, a name imposed by occasion of the heape of stones, pitched for the league betweene them. <sup>e</sup> *Laban* said, *this heape is a witnesse betweene mee and thee this day. Therefore was the name of it called Galeed.* There was one *Gilead*, sonne of *Machir*, sonne of *Manasseh*; of whom, because it is said, that <sup>f</sup> *Machir* begat *Gilead*: and of *Gilead* came the family of the *Gileadites*; some ascribe the attribution of this name to *Mount Gilead*. But this *Mount* had the name, long before the sonne of *Machir* was borne. We read of it, that it was. 1. a *great mountaine*. 2. *fruitfull*. 3. *full of Cities*. 4. *abounding with Spices*.

1. It was a *great* Mountaine; the greatest of all beyond *Jordan*, in length fifty miles. But as it ranne along by other Coasts, it receiued diuers names. From *Arnon* to the Citie *Cedar*, it is called *Gilead*. From thence to *Bozra*, it is named *Seir*; and after, *Hermon*: so reaching to *Damascus*, it is ioyned to *Libanus*. So *Hierome* conceiteth on those words of *God vnto the Kings house of Iudah*. <sup>g</sup> *Thou art Gilead vnto me, and the head of Lebanon*: that therefore *Lebanon* is the beginning of *Gilead*.

2. *Fruitfull*,

2. Fruitfull, abounding with great varietie of necessaries and delights; yeelding both pleasure and profit. This every part and corner thereof afforded, euen as farre as *Mount Seir*, which the *Edomites*, the generation of *Esau*, chose for a voluptuous habitation. This the children of *Reuben*, and the children of *Gad*, and halfe the Tribe of *Manasseh*, when they saw <sup>h</sup> the land of *Gilead*, that the place was a place for cattell, desired of *Moses*, and of the Princes of the Congregation, that they might possesse it: for it is a land for cattell, and thy seruants haue cattell. The condition, that *Moses* required, being by them graunted, that they should goe armed with their brethren, till the expulsion of their enemies had giuen them a quiet seate in *Canaan*. <sup>i</sup> Thy seruants will doe as my Lord commandeth. Onely our little ones, our mines, our flockes, and all our cattell shall be in the Cities of *Gilead*. The fertillitie of *Gilead* contented them, though with the separation of *Jordan* from their brethren. Our Saviour describing the beautie of his Spouse, <sup>k</sup> Behold, thou art farre, my Loue, behold thou art faire (inwardly faire with the gifts of his spirit, and outwardly faire in her comely adminiistration and gouernment: ) Thou hast Dones eyes within thy lockes, (thy eyes of vnderstanding being full of puritie, chastitie, simplicitie) hee addes withall, that her haire (her gracious profession, and appendances of expedient ornaments, are as comely to behold) as a Flocke of well-fed Goates, grasing and appearing on the fruitfull hills of *Gilead*. Which made them so pregnant, that like a Flocke of sheepe, every one brings out Twinnes, and none is barren among them. The same praise is redoubled by *Christ*, chap. 6. & c.

3. It was full of Cities; a place so fertile, that it was full of Inhabitants. *Iair* the *Gileadite*, who iudged *Israel*, had thirty sonnes, that rode on thirty Asse-Colts, and they had thirty Cities, which are called *Hanoth-Iair* vnto this

<sup>h</sup> Numb. 32. 1.

<sup>i</sup> Ver. 26.  
<sup>i</sup> Josh. 1. 12. 13.

<sup>k</sup> Cant. 4. 1. 2.

Cant. 4. 5 6.

<sup>i</sup> Iudg. 10. 4.



<sup>m</sup> Numb. 32. 39<sup>n</sup> Deut. 3. 10.<sup>o</sup> Deut. 3. 10.<sup>p</sup> Ioshu. 13. 25.<sup>q</sup> Psal. 108. 8.<sup>r</sup> 1 Sam. 2. 9.<sup>s</sup> Gen. 37. 25.

Obseru.

day, which are in the land of Gilead. It was as populous as fructuous; and at once blessed with pregnancie both of fruits for the people, and of people for the fruits. It was before *Israel* conquered it, in the dominion of the <sup>m</sup> *Amorites*; and more specially, of *Og* king of <sup>n</sup> *Bashan*, that remained of the remnant of the Giants: whose bedsted was a bedsted of yron; nine cubites long; and foure cubites broad, after the cubite of a man. It was not onely full of strength in it selfe, but guarded with Cities in the plaine. <sup>o</sup> *All the Cities of the plaine, and all Gilead, and all Bashan, &c.* So the Inheritance of *Gad* is reckoned by *Iosuah*. <sup>p</sup> *Their coast was lazer, and all the Cities of Gilead.* It appeares then that *Gilead* was full of Cities. So blessed, as if the Heauens had made a Couenant of good vnto it, as *Iacob* did erst with *Laban* vpon it. A hill of witnesse indeede, for it really testified Gods mercie to *Israel*. God calls it his owne. <sup>q</sup> *Gilead is mine, Manasseh is mine.* The principall or first name of Kingdome, that vsurping *Isboseth* was by *Abner* crowned ouer, was *Gilead*. <sup>r</sup> *And hee made him King ouer Gilead, and ouer the Asburites, &c.*

4. It was (lastly) a Mountaine of Spices; and many Strangers resorted thither for that Merchandise. Euen when the malicious brethren, hauing throwne innocent *Ioseph* into the pit, sate downe (in a secure neglectfulnesse) to eate bread: <sup>s</sup> *Behold* (surely the Lord sent and directed) a company of *Ismaelites* came from *Gilead*, with their Camels, bearing Spicery, and Balme, and Myrrhe. By which it appeares to be *mons aromatum*, a hill of Spices. Therefore God here; *Is there no Balme at Gilead?*

The *Iewes* were neere to *Gilead*; it was but on the other side of *Iordan*. The fetching ouer their Merchandise was no long nor dangerous voyage. Yet was this spirituall *Balme* neerer to them: it lay like *Manna* at their

their dores. *Venit ad limina virtus.* The Kingdome of Heauen is among you, saith Christ. There needed no great iourney for naturall Phisicke, but lesse for spirituall comfort. Behold, God himselfe giues his vocall answeres betweene the *Cherubins*. Yet alas! as it was once iustly prouerbd on the Monkes, and such spirituall, or rather carnall Couents, in that night of Popery: that the neerer they were to the Church, the further from God. So it was euen veresied of the *Jewes*; that by how much they were of all next to the Sanctuary, by so much of all remotest from sanctitie. And therefore, he that once said, <sup>a</sup> *Gilead is mine*, and of the Temple in *Iuda*, <sup>b</sup> *this is my house, called by my name*; afterward left both the hill of *Gilead*, and the Mount *Syon*, and the holy Sanctuary, a pray to the *Romanes*; who left not a stone vpon a stone, to testifie the ruines of it, or for succeeding ages to say, *This was the Temple of God*. Thus saith the Prophet *Hosea*: <sup>c</sup> *Gilead is a Citie of them that worke iniquitie, and is polluted with blood*. Therefore God turned that <sup>d</sup> *fruitfull Land into barrenesse*, for the wickednesse of them that dwelt therein. For not content with the fertillitie of their soile, they manured it with blood, saith the Prophet. Hence no maruell, if it became at last, like the cursed <sup>e</sup> *Mountaines of Gilboah*, that drunke the blood of *Saul* and *Ionathan*.

You haue heard the *Balme*: the next subiect that offers it selfe to our speech, is the *Phisitians*. *Is there no Balme at Gilead? is there no Phisitians there?* The Prophets are allegorically called Phisitians, as the word is *Balme*. So are the *Ministers* of the *Gospell*, in due measure, in their place. To speake properly and fully, Christ is our onely Phisitian, and wee are but his *Ministers*, bound to apply his sauing Phisicke to the sickly soules of his people. It is he onely, that cures the carkasse, the conscience.

<sup>a</sup> Psal 60. 7.

<sup>b</sup> Ier. 7. 10.

<sup>c</sup> Hos. 6. 8.

<sup>d</sup> Psal. 107. 34.

<sup>e</sup> 2 Sam. 1. 21.

<sup>f</sup> Mark. 5. 26.

<sup>g</sup> Math. 8. 3.

1. No Physitian can heale the body without him. The <sup>f</sup>*Woman with the bloody issue* was not bettered (by her *Physitians*, though she had emptied all her substance into their purses) till *Christ* vndertooke her cure. The <sup>g</sup>*Lepser*, in the 8. of *Mathew*, was as hopelesse, as haplesse, till hee met with this *Physitian*; and then the least touch of his *finger* healed him. Physitians deale often, not by extracting, but protracting the disease: making rather diseases for their cure, then cures for diseases: prolonging our sicknesses by Art, which Nature, or rather natures defect hath not made so tedious. Therefore as one saith wittily, the best Plaisticke is to take no Physicke: or as another boldly, our new Physicke is worse then our old sicknesse. But when our diseases be committed to this heauenly Doctour, and hee is pleased to take them in hand, our venture is without all peradventure, wee shall be healed. The least touch of his finger, the least breath of his mouth, can cast out the euill in vs, that can cast out the diuell in vs, he can, hee will cure vs.

<sup>h</sup> Esa. 49 4.

<sup>i</sup> Cor. 3. 5. 6.

2. No *Minister* can heale the Conscience, where *Christ* hath not giuen a blessing to it. Otherwise he may lament with the *Prophct.* <sup>h</sup>*I haue laboured in vaine, I haue spent my strength for nought.* Or as the *Apostle.* *I haue fished all night, and caught nothing: yet at thy command, &c.* <sup>i</sup>*Who then is Paul? or who is Apollo? but Ministers, by whom wee beleeued, euen as the Lord gaue to euery man. I haue planted, Apollo watered, but GOD gaue the increase.* If any be blinde, *Hee* is the *Oculist*: if any be lame, *He* sets the *Bones*: if any be wounded, *Hee* is the *Chirurgion*: if any be sicke, *Hee* is the *Physitian*.

<sup>k</sup> 1 Pet. 2. 24.

They write of the *Indian* Physitians, that they cure the wound by sucking the poison. *Christ* heales after a manner (I know not whither more) louing and strange; by taking the disease vpon himselfe. <sup>k</sup>*Who his owne selfe*  
bare



bare our sinnes in his owne body on the tree.<sup>1</sup> He was wounded for our transgressions, hee was bruised for our iniquities, and with his stripes we are healed. And the Lord hath laid on him the iniquitie of vs all. As the <sup>m</sup>scape-goate was said to beare upon him the sinnes of Israell: so saith the Prophet of his antytype Christ; *morbos portauit nostros*, <sup>n</sup> hee hath borne our griefes: too vnsupportable a burthen for our shoulders; able to sincke vs downe to hell, as they did Caine and Indas, if they had beene imposed. *Tulit Iesus. Christ carried our sorrowes.* Neuer was such a Physitian, that changed healths with his sicke Patient. But Hee was humbled for vs. Mans maker is made man, the worlds succourer takes sicke, the Bread is hungry, the Fountaine thirsty, the Light sleepey, the Way weary, the Truth accused, the Iudge condemned. Health it selfe is become sicke, nay dead, for our saluation. For mans sake (such was our weaknesse) Christ descended, (such was his kindnesse) tooke one him to cure vs (such was his goodnesse) and performed it, (such was his greatnesse.) It was not *Abanah* nor *Pharphar*, nor all the riuers of *Damascus*, not the water of *Iordan*, though bathing in it 70. times, not *Iobs* snow-water, nor *Davids* water of *Ifope*, not the poole of *Bethesda*, though stirred with a thousand Angels, that was able to wash vs cleane. Onely *Iesus sanguis Medici, factum medicamentum phrenericis*: the blood of the Physitian is spilt, that it may become a medicine of saluation to all beleeuers. This is the *Pelican*, that preferues her young with her own blood. This is the *Goat*, that with his warme gore breakes the adamant of our harts. This is <sup>o</sup> *that lambe of God*, that with his owne blood, takes away the sinnes of the world. When the Oracle had told the king of *Athens*, that himselfe must dye in the battaile, or his whole army perish; *Codrus* (then King) neuer stucke at it, but obtruded his owne life into the iawes of ineuitable

Sf

death,

<sup>1</sup> Esa. 53. 5. 6.

<sup>m</sup> Lcu. 16. 22.

<sup>n</sup> EGy. 53. 4.

<sup>o</sup> Ioh. 1. 29.

p *August.*

death, that hee might saue his peoples. The King of heauen was more freely willing to *lay downe his*, for the redemption of his *Saints*, when the eternall decree of God had propounded him the choise. Is there no means to recouer the sicke world, but I must dye, that it may liue? then take my life, quoth *Life* it selfe. Thus *p pro me doluit, qui non habuit, quod pro se doleret*: He was made sicke for me, that I might be made sound in him.

This then is our *Physitian* in whom alone is *sauiug health*. As *Sybilla* sung of him.

Πᾶσι τοῖς ἀνθρώποις, πᾶσι τοῖς ἔθνεσιν ἰατρὸν πέποιθεν.

*Virginij partus, magnaque aqua Parenti;  
Progenies, superas coeli quae missa per auras,  
Antiquam generis labem mortalibus agris  
Abluit, obstruētiq; viam patefecit Olympi.*

q Math 9. 12.

r Psal. 107. 17.

18. 19.

s 50. 15.

t Math. 11. 28.

Hee wrought all things with his word, and healed euery disease with his power. To Him let vs resort, confessing our sores, our sorrowes. q *They that be whole neede not a Physitian, but they that are sicke.* r *Foolish men, because of their iniquities, are afflicted: that their soule abhorreth all manner of meate, and they draw neere to the gates of death. Yet they cry vnto this Physitian, and hee deliuers them from their distresse.* So hee hath promised in the Testament both of his *Law*, and of his *Gospell*. s *Call on mee in the day of trouble, and I will deliuer thee.* t *Come to mee all that are laden, and I will giue you rest.* There neuer went sorrowfull Beggar from his doore without an Almes. No maruell, if hee be not cured, that is opinionated of his owne health. They say, that the *Tench* is the *Physitian* of *Fishes*; and they being hurt come to him for cure. All the *Fishes* that are caught in the *Net* of the *Gospell* come to *Christ*, who is the King of *Physitians*, and the *Physitian* of *Kings*. Come then to Him, beloved, not as

to

to a *Master* in name onely, as the *Lawyer. Matth. 22.* but as to a *Saujour* indeed, as the *Leaper. Matth. 8. Lord,* if thou wilt, thou canst make me cleane. *Non tanquam ad Dominum titularem, sed tanquam ad Dominum tutelarem:* as one elegantly.

Matth. 22. 36.

Matth. 8. 2.

*Ministers* are *Phisitians* vnder *Christ*; sent onely with his *Phisicke* in their hands, and taught to apply it to our necessities. Neither the *Phisitian* of the bodie, nor of the soule can heale, by any vertue inherent in, or deriued from themselves. We must take all out of Gods warehouse. God hath a double *Boxe* of *Nature*, of *Grace*: as man hath a double sicknesse, of *flesh*, of *spirit*.

1. The first *boxe* is mentioned. *Ecclus. 38. The Lord hath created medicines out of the earth, and hee that is wise will not abhorre them.* God hath not scanted earth of drugges and mineralls, the simples of *Phisicke* for such as tread on it. And howsoeuer our vanitie in health transport, our thoughts, earth hath no more precious thing in it, then (as sustenance to preserue, so) medicine to restore vs. You that haue digged into the entralls of the dead earth, and not spared the bowels of the liuing earth, the poore, for riches: You that haue set that at your heart, which was cast downe at the <sup>b</sup> *Apostles* feete, Money; as fit onely for sanctified men to tread vpon in contempt: You that haue neglected heauen, which God hath made your more glorious feeling, and richly stuck it, like a bright Canopy, with burning lights; and doted on your pauement, made onely for your feete to tread vpon; fixing your eyes and thoughts on that, which God hath indisposed to be your obiect: for mans countenance is erect, lessoning his soule to a iust and holy aspiration: You that haue put so faire for the *Philosophers stone*, that you haue endeououred to sublimate it out of poore mens bones, ground to powder by

a *Ecclus* 38. 4.

b *Act. 4.* 35.



c Iob. 31. 24.

your oppressions: You that haue buried your Gods, so soone as you had found them out, as *Rahel* did *Labans* in the Litter, and sit downe with rest on them, saying to the *Wedge*, *c Thou art my confidence*. When your heads ake, dissolue your gold, and drinke it; wallow your crasie carkasse in your siluer; wrap it in perfumes and silkes, and try what ease it will afford you. Will not a silly and contemptible weede, prepared by a skilfull Phisitian giue you more comfort? Doth not the common ayre, which you receiue in, and breath out againe, refresh you better? How eager are our desires of superfluities, how neglectfull of necessities? This *boxe* of treasures hath God giuen vs, and indued some with knowledgeto minister them; least our ignorance might not rather preiudice, then succour our healths. No Phisitian then cures of himselfe; no more then the hand feedes the mouth. The meate doth the one, the medicine doth the other; though the Phisitian and the hand be vspared instruments to their seuerall purposes. Thus God relieues our health from the *Boxe of Nature*.

2. The other *Boxe* is *Grace*; whence the *Diuine* draweth out sundry remedies for our diseases of soule. This is not so common, as that of *Nature*. Once one Nation had it of all the world, now all the world rather then that Nation. But it is certaine, they haue it onely, to whom the Gospell is preached. It is indeede denied to none, that doe not denie their faith to it.

d Ioh. 1. 29.

d *Christ is that Lambe, that takes away τὴν ἁμαρτίαν τοῦ κόσμου: the sinne of the world*. But many want the *Phisitians* to teach and apply this. c *And how shall they preach, except they be sent?* Now, where these *Phisitians* are, is the people healed by any vertue deriued from them? Is it the Perfumer that giues such sweet odours, or his perfumes? f *Why looke ye so earnestly on vs, as though*

e Rom. 10. 15.

f Act. 3. 12.

*though by our owne power or holinesse we had made this man to walke? ¶ Be it knowne to you all, that by the name of Iesus Christ of Nazareth doth this man stand whole before you. Therefore, saith S. Paul, concluding this Doctrinne so thoroughly handled, <sup>h</sup> Let no man glory in men, for all things are yours, whither Paul &c. all are yours, and ye are Christs, and Christ is Gods. It is the tidings we bring, that saues you, not our persons. Moses, that gaue the Law, could not frame his owne heart to the obedience of it. It lyes not in our power to beget faith in our owne soules. The heart of the King is in the hands of God, as are the waters in the South. The soules of all, Prince and people, Prophets and Nazarites, Preachers and hearers, learned and ignorant, are conuerted by God, by whom they were created. It was the voyce euen of a Prophet: Turne vs, oh Lord, and so shall we be turned.*

¶ Chap. 4. 10.

<sup>h</sup> 1 Cor. 3. 21. &c.

*Vse.*

This consideration may serue to humble our harts, whom God hath trusted with the dispensation of his Oracles. It is a sacrilegious sinne, for any spirituall *Physitian*, to ascribe Gods doing to his owne saying; and to make *His* glory cleaue to earthen fingers. As *Menecrates*, a naturall one, wrote in a certaine Epistle to *Philip of Macedon*. *Thou art King of Macedon, I of Physicke. It lyes in thy power to take health and life from men, in mine to giue it.* So monstrous was his pride, yet so applauded by the besotted Citizens, that he marched with a traine of Gods after him. One in the habite of *Hercules*, another of *Mercurie*, a third in the forme of *Apollo*: whilst himselfe, like *Iupiter*, walked with a purple robe, a Crowne of gold, and a Scepter; boasting, that by his Art, hee could breath life into men. Foolish clay! hee could not preserue himselfe from mouldring to dust. Ostentation in a spirituall *Physitian* is worse, by how much our profession teacheth vs to be more humble. It is a high climbing pride in any

Pharise, and iniurious to the Throne of God, to arrogate to himselfe a conuerting power. As in the fable, the Flye sitting on the Coach-wheele at the games of *Olympus*, gaue out, that it was she, which made so great a dust. Or as that malecontent in a deepe melancholy, who hearing the windes blow furiously, thought it was onely his breath, which made all that blustering. It is God onely, that can turne the heart, and tune the tongue, heale the body, and helpe the soule. Let the Instruments haue iust respect, God alone the praise.

<sup>i</sup> Honour the Physitian with the honour due vnto him: for the Lord hath created him. And <sup>k</sup> count the well-ruling Elders worthie of double honour. But let God be glorified, as the Author of all, aboue all, for all.

It hath pleased God to call his *Ministers* by this title, *Physicians*: many duties hence accrew to our instruction. I cannot, I neede not, dwell much on them. For euery one can lesse vs, that will not be lesse'd by vs. Not that wee refuse knowledge from any lips; since nothing can be said well, but by Gods spirit: who sometimes reproues a *Ionas* by a Marriner; a *Peter* by a silly Damofell, a *Balaam* by an Asse. But because they, whose lips God hath seasoned, sealed to preserve knowledge, are held contemptible; and their feete foule, that bring the fairest message. So the franticke Patient beates the Medicine about his eares that brings it. The Prophets would haue cured *Ierusalem*, behold *Ierusalem* killeth them. You kill vs still; though not in our naturall, yet in our ciuill life, our reputation. Wee feelee not your murtherings, but your murmurings. *Ishmaels* tongue made him a Persecutor, as well as *Esaus* hands. Onely our God comforts vs, as hee did *Samuel*: They haue not cast thee away; but they haue cast mee away, saith the Lord. A word or two therefore concerning their care of your cure.

<sup>i</sup> Eccclus. 38.1.<sup>k</sup> 1 Tim. 5.17.



1. The Philitian must apply himselfe to the nature of his Patient: so the *Minister* to the disposition of his hearer: leading the gentle, and drawing the refractarie; winning some with loue, and pulling others out of the fire, <sup>1</sup> *hauing compassion on some, and sauing others with feare.* *Medicamenti dosis pro coeli et soli natura mutanda.* The prescription of the Medicine must be diuersified, according to the nature of the soile and the ayre. Hee shall neuer cure mens consciences, that lookes not to their affections; making a difference. Paul testifieth of himselfe. <sup>m</sup> *I became to the Iewes as a Iew, &c. to the weake, as weake; that I might saue the weake: I am made all things to all men, that by all meanes I might saue some.* We must vary our speech to their weake vnderstandings, *Iudgement to whom iudgement, mercie to whom mercie belongs.*

<sup>1</sup> Iude. 22. 23.

<sup>m</sup> 1 Cor. 9. 20.  
22.

And you, *Beloued*, must also apply your selues to vs; not scorning your owne Preacher, and running with itching eares to others; delighting rather in the varietie of Teachers, then in the veritie of Doctrines. It fares with *Ministers* as with Fish, none so welcome, as the new come. Set aside preiudice. The meanest Preacher, whom God hath sent you, can shew you that, which if you obediently follow, shall effectually saue your soules. The word is powerfull, what instrument so euer brings it: and Gods strength is made manifest in our weaknesse. Heare all, despise none. And as we are bound to <sup>n</sup> feede that Flocke, whereof the holy Ghost hath made vs *ouer-seers*: so doe you content your selues with that *Pastour*, whom God hath sent to feede you. Factiones haue thus beene kindled, (and how hardly are they extinguished?) whiles one is for *Paul*, another for *Apollos*, a third for *Cephas*: or rather (for these preferred one Analogie of truth in their Doctrine, and onely differed in plainenesse and eloquence of speech) when

<sup>n</sup> Act. 20. 28.

when some are for *Cephas*, and others for *Caiaphas*; some for *Apostles*, and other for *Apostates*; some for sincere Preachers, others for Schismaticall Sectaries. Thus obseruing rather the diuersitie of Instructours, then the vnitie of *Truth*, there arise, in the end, as many mindes as men, as many Sects as Cities, as many Gospels as Gossips.

2. The Philitian must not commit his Patients health to the Apothecarie. God hath trusted thee with his peoples welfare, whom he *bath purchased with his owne blood*; thou must not be at thy man, and impose all on him. It was the reason, that the *Romanes* Horse was so ill tended, himselfe so well. *Ego curo me ipsum, Status vero equum*. I looke to my selfe, but my man lookes to my Horse. The like reason, sometimes, makes fat Shepheards, and leane Flockes. God hath placed vs, as Mothers to<sup>o</sup> beare children vnto him: now as we must not be barren, and bring forth none; so we must not, when we haue them, put them forth to nurse. It is not more vnkinde in a naturall, then vnaturall in a spirituall Mother. There is a necessarie vse of the Apothecarie, so of the Reader. Hee that digges the ground is not to be despised, though a more exquisite Gardiner drawes the knot. But it is dangerous to trust all on him, and doe Gods businesse by an Attourney. God hath giuen thee the *milke*, that thou shouldest feede *his Sheepe*, and not put them ouer to an hireling: who suffers the *Wolfe to enter*, and teare the Lambs; neuer breaking his sleepe for the matter. Nor but that preaching may yeeld to a more weightie dispensation. When the vaunts of some hereticall *Goliath* shall draw vs forth to encounter him with our Pennes, against whom wee cannot draw the sword of our tongues: vwhen the greater businesse of Gods Church shall warrant our non-residence to the inferiour:

• Gal. 4. 19.

• Ioh. 10. 12.

our: when one is called from being a Mariner, and running about, to the office of a Pilot, to sit still at the helme: then and vpon these grounds, wee may be tolerated, by another Phisitian to serue our Cures; (for so I finde our charges, not without allusion to this metaphor, called: ) a Phisitian, I say, that is a skilfull Diuine; not an illiterate Apothecarie, an insufficient Reader. That meere reading of the *Scriptures* hath, and may saue soules, who euer doubted? But that Preaching with Reading is more effectuall, can it be denyed? Oh then, that any of the *Sonnes of the Prophets*, whom God hath blessed with knowledge of his heavenly Phisicke, should sit downe on the chaire of securitie, or shut themselues in the cels of obscuritie, or chamber themselues perpetually in a Colledge, or graze on the priuate commons of one mans beneuolence (as *Micah* had his *Leuite* to himselfe) whiles their gifts are not communicated to the Church of God.

Euery spirituall Phisitian must keepe his right *ubi*. It is well obserued by *Aretius*, vpon the occasionall calling of *Peter* and *Andrew*, when they were fishing: that God is wont to blesse men especially, when they are busied in their proper element: working, as the Father charged his Sonne, in his *Vineyard*. Not in the wilderness of the world, nor in the Labyrinth of Lusts, nor in the field of Couetousnesse, nor in the house of securitie, much lesse in the chamber of Wantonnes, or in the Tauerne of drunkennesse, or theater of lewdnes, but in Gods *Vineyard*, their general or particular calling. Our vocations must be kept and followed; not making our selues Magistrates in forraine common-wealths, Bishops in others diocesses, scalding our lips in our neighbours pottage. When those *Shepheards* heard the first glad tydings of *Christ*, they were attending their flocks by night in the field. *Saul* going honestly about his Fathers

9 Cures.

*Aret. in Math.*

4. 18.

*Math. 21. 28.*

8 Luke 2. 8.



Horat.

buſineſſe, met with a Kingdome. And *Danid* was at the folds, when *Samuell* came with the holy oyle. We ſay  
*Pluribus intentus, minus eſt ad ſingula ſenſus.* and  
*Miles equis, Piſcator aquis, &c. Quod medicorum eſt*  
*Promittunt medici, tractant fabrilis fabri.*

Let none preſcribe Philick, but practitioners in that facultie: none plead at the barre, but Lawyers Let the Shooe-maker looke to his boot, the Fiſher to his boat, the Scholler to his booke. The Husbandman *in foro*, the Miniſter in *choro*,

Marul. Efig.  
 Lib. 3.

*Omnia cum facias miraris cur facias nil?*

*Poſthume, rem ſolam qui facit, ille facit.*

He that would comprehend all things, apprehends nothing. As hee that comes to a Corne-heape, the more hee opens his hand to take, the leſſe hee graſpeth, the leſſe hee holdeth. Who would in *omnibus aliquid*, ſhall in *toto nihil ſcire*. When a man couets to be a Doctor in all Arts, hee lightly proues a dunce in many. Let the naturall Phiſician apply his miniſtring, the ſpirituall his *Ministerie*. *Quidenim in Theatro renunciator turpium, &c.* The idle ſports of the Theater, the wicked crafts in the Market, the gallant braueries of the Court, muſt not hinder vs, either to ſay Seruice in the Temple, or to doe ſeruice for the Temple. *Clericus in opido, piſcis in arido*, as I haue read. Rather, from the words of that Father, if it be Gods will that when *Chriſt* comes to iudgement, *inueniat me vel precantem vel predicantem*, hee may finde me either praying, or preaching his holy word.

Auguſt.

Well, wee haue euery one our owne cures; let vs attend them. Let vs not take and keepe liuings of an hundred, or two hundred pound a yeere, and allow a poore Curate (to ſupply the voluntary negligence of our *non-reſidence*) eight, or (perhaps ſomewhat bountifully) ten pounds yeerely: ſcarce enough to maintaine his body, not a doyt for his ſtudy. He ſpoke ſharply,

sharply, (not vntruly) that called this vsurie, and terrible vsurie. Others take but tenne in the hundred, these take a hundred for tenne. What say you to those, that vndertake two, three, or foure great Cures, and Phisicke them all by Atturneyes! These Phisitians loue not their Patients, nor *Christ* himselfe; as hee taught *Peter*: which *S. Bernard* thus comments on. *Unlesse thy conscience beare thee witnesse, that thou louest me exceeding much, that is, plus quàm tua, plus quàm tuos, plus quàm te, More then thy goods, more then thy friends, more then thy selfe, thou art not worthy to vndertake this Office.* God hath made vs superintendents of our charges, and bound vs, (as *Paul* adiured *Timothie*, *a* *I charge thee before God, and the Lord Iesus Christ, who shall iudge the quicke and dead at his appearing*) to preach the word, and bee instant, &c. Many are content vvith presidence, not with residence. *b* *Ac si victuri essent sine cura, cum peruenierint ad curam.* As if they had forgotten all care, when they haue gotten a cure. This is not (*dispensantis, sed dissipantis officium gerere*) to be a Steward; but a loyterer in Gods family. The Phisitian sleepest in his Studie; the Apothecarie for want of iudgement takes a wrong Medicine, or no Medicine for the sicke. The Pastor is absent, the hireling (very often) either preacheth idly, or negligently, or not at all. And thus Gods people are not recovered.

3. Phisitians must not deale too much, with that they call *blandum medicamentum*: which Phisitians thus describe. *Blandum dicitur, quod mediocritatium quantitate sumptum, aliud pigre et benigne mouendo, pauca deijcit.* Spirituall Phisitians must beware, how they giue these soothing and supple Medicines, which rather confirme the humours, then disperse the tumours, or purge the crudities of sinnes in their Patients. *Robustum corpus, multis obstructionibus impeditum, blanda imbecillaq;*

Serm. 76. in Cant. Nisi perhibente conscientia, quod me ames, et valde ames, nequaquam suscipias curam hanc.

*a* 2 Tim. 4. 1. 2.

*b* Bern.

*medicamenta spernatur.* A soule settled, like *Moab*, on the Lees, or frozen in the dregges of inueterate and obstinate sinnes; is not stirred by faire and flattering Documents. GOD complaines in this Chapter against those. <sup>c</sup> *They haue healed the hurt of the daughter of my people slightly; saying, Peace, peace, when there is no peace.* Such are described, <sup>d</sup> *Ezek. 13. They haue seduced my people, saying, Peace, and there is no peace: and one built up a wall, and loe, others dawbed it with vntemperd Morter.* God giues a terrible and vniuersall threatning. *ver. 15. 16. I will accomplish my wrath vpon the wall, and vpon them that haue dawbed it with vntemperd Morter: and will say vnto you. The wall is no more; neither they that dawbed it.* He proceedes to command *Ezekiel*, <sup>e</sup> *to prophesie against the women, that prophesie to Israel. Woe to the women, that sowe pillowes to all arme-holes, &c.* This is shamefull in a Preacher, to wink at Idolatrie in *Bethel*, because it is the Kings Chappell; and not to reprove the iniquitie of *Gilgal*, the Countrey of oppression, because himselfe feeds at an oppressours Table. Some are so weake, that (as *Mulieres, quia molliores, et pueri, quia teneri, et ex longo morbo resurgentes, blandioribus egent medicinis*) they cannot digest too strong a potion of reproofe. Therefore <sup>f</sup> *flecte quod est rigidum, sone quod est frigidum, rege quod est denium.* Bend the refractary, warme the cold, direct the wandring.

I haue read in a Phisitian, that among many sophisticationes of this *Balme*, sometimes they saine it with water, and then it runnes aboue the water like oyle: sometimes with honey, which is thus perceiued. If you put a drop thereof into milke, it runneth to curdes! When Ministers shall adulterate Gods pure and sacred word, with the honey or oyle of their owne flatteries, and giue it to a sicke soule; it is so farre from nourishing, as the sincere *milke* of the Gospell should

doe;

<sup>c</sup> Ver. 11.

<sup>d</sup> Ezek. 13. 10.

Ver. 15.

<sup>e</sup> Ver. 18.

<sup>f</sup> *Kilius.*



doe; that it curdleth in the stomach, and endangers the conscience worse. It is enough for Philicke, if it be wholesome. Not pleasant tast, but secret vertue commends Medicines. The Doctrine, that is sweet to flesh and blood, hath iust cause of suspicion. It is (without question) harsh to the appetite of either soule or body, that heales either. Not that wee should onely blow a *Trumpet* of Warre, against opposers; but sometimes, yea often also, pipe Mercie and Gospell to those, that will daunce the Measures of obedience. We must preach as well libertie to Captiues, as captiuitie to Libertines: and build an Arke for those that desire saluation, as powre forth a Flood of curses against them that will perish, and open the dore to the penitent knockers, as keepe the gate with a flaming sword in our mouthes against the obstinate. If we harpe somewhat more on the sad string of *Iudgement*, know that it is, because your sinnes are riser and riper then your obedient workes. We must free our soules, that we haue not administred soothing *Sermons*, least at once wee flatter and further you in your follies. You are apt enough to deriue authoritie for your sinnes, from our liues; and make our patternes, patrons of your lewdnesse. As I wish that our life were not so bad, so withall, that you would not out-goe, out-doe it, in euill. You goe dangerously farre, while you make our weaknesse, a warrant to your presumption. But if you fasten so wickedly on our vices, you shall neuer finde countenance from our voyces. Wee condemne our owne ills, and you for aduenturing your soules to *Satan*, on so silly aduantage. Stand forth; and testifie against vs: Did we euer spare your vsuries, depopulations, malice, fraudes, ebrietic, pride, swearing, contempt of holy things and duties? Could any Pharise euer tye our tongues with the strings of *Indus* purse;

and charme our conuience or silence with giftes ? Wretched men, if there be any such, guilty of so palpable adulation ; *qui purpuram, magis quam deum colunt.* Call them your owne common slaues, not Gods seruants ; that to gaine your least fauours, are fauourable to your greatest sinnes ; and whilst they winne your credites, loose your soules.

We must follow our Master, who gaue vs a *Commission*, and giues vs direction to performe it. Hee came, once with *pax vobis*, *peace be vnto you* : at another time with *ux vobis*, *h woe be vnto you*. We must be like him, (who was that good *Samaritane*) putting into your wounds, as well the searching *wine* of reprehension to eate out the dead flesh, as the oyle of consolation, to cheare your spirits. Sometimes with *Ieremies Hammer*, bruising your strength of wickednesse, though here with *Ieremies Balme*, binding vp your broken hearts.

And for you, my *Brethren* ; know that the things which cure you ; doe not euermore please you. Loue not your palates aboute your soules. Thou lyeest sicke of a bodily disease, and callest on the Phisitian, not for well relished, but healthfull Potions : thou receiuest them spight of thy abhorring stomach, and being cured, both thankest and rewardest him. Thy soule is sicke : God thy best *Phisitian* (vntent to) sends thee Phisicke, perhaps the bitter Pils of affliction, or sharpe prescripts of repentance by his *word* : thou loathest the fauour, and wilt rather hazard thy soule, then offend thy flesh ; and when thou shouldest thanke, grumblest at the Phisitian. So farre inferiour is our loue of the soule, to that of our bodie ; that for the one, wee had rather vndergoe any paynes then death ; for the other, wee rather chuse a wilfull sicknesse, then a harsh remedie.

Giue

s Luk 24.36.

h Matth.23.13.

i Ier.23.29.

Giue then your Physitian leaue to sit and apply his medicines: and doe not you teach him to teach you. Leaue your olde adiuration to your too obsequious Chaplens (if there be any such yet remayning) *Loquimini placentia.* <sup>k</sup> *Prophesie not vnto vs right things: speake vnto vs smooth things, prophesie deceits.* Get you out of the way, &c. Threaten your Priests no longer with suits and quereles, and expulsions, from their poore Vineyards, which you haue erst robbed, because they bring you sowre grapes, sharpe wine of reproofes. Doe not colour all your malice against them, with the imputation of ill life to them, when you are, indeede, onely fretted with their iust reprehension of your impieties. Barre not the freedome of their tongues, by tying them to conditions, this you shall say, and this not say, on paine of my displeasure. (You may preach against sinnes, but not meddle with the Pope; or you may inueigh against *Rome* & Idolatrie, so you touch not at my *Herodias*; or you may taxe Lust, so you let mee alone for *Nabaoths* Vineyard.) As if the Gospell might bee preached with your limitations: and forsaking the *holy Ghost*, wee must come to fetch direction from your lippes. *Ionas* spared not *Great Ninieuh*, nor the great King of *Great Ninieuh*: why should we spare your sinnes, that would saue your soules! You will loue vs the better, when you once loue your selues better. If any gaine were more valuable, then that of *godlines*: or any means more available, then spirituall Physicke, to your saluations, we would hearken to it and you. He that is wisest, hath taught vs it, we are rebels, if we not obey it. Your exulcerated sores cannot bee healed with incarnatiue salues.

4. *Spirituall Phisicians* (no lesse then the Secretaries of *Nature*) must haue knowledge and Art. *Empirickes* endanger not more bodies, then ideotish Priests soules.

He

<sup>k</sup> Esa. 30.  
10-11.



He that cannot powre healthfull moisture, and iuyce of life into the gasping spirit, and fill the veines, that affliction hath emptied; deserues not the name of a spirituall *Phisitian*. Arts haue their vse; and humane learning is not to be despised, so long as (like an obedient *Hazar*) she serues *Sara* with necessary helpe. Onely let the *Booke* of God stand highest in our estimation, as it is in Gods eleuation; and let all the *sheanes* doe homage to it. But *Empirickes* cannot brooke *Craterus*, saith the Prouerbe: sottish *Enthusiastes* condemne all learning, all premeditation. This is to tye the *holy Ghost* to a Pen and Inkhorne, &c. They must runne away with their Sermons, as Horses with an emptie Cart. But now, he that wil flie into Gods mysteries with such sicke feathers, shall be found to flagge low with a broken pineon: or soaring too high, without sober direction, endanger himselfe. Barbarisme is grosse in an Orator, Ignorance in a Phisitian, Dulnesse in an Aduocate, rudenesse in a Minister. *Christ* chose *Fishermen*, but made them *Fishers of men*; gaue them a *Calling*, and vertues for it. Shall therefore any phantasticall spirit thinke, that *Christs* singular action is our generall patterne? As if men were, the more faultie, the more fit; the more silly, the more sufficient. *Christ* so furnished his with *knowledge* and *language*, that the people <sup>1</sup> *wondered* at their wisdome, and <sup>m</sup> *know*, or rather *acknowledged*, that they had beene with *Iesus*.

It is said of *Emperickes*, that they haue but one medicine for all diseases: if that cure not, they know not how to doe it: but the *Scribe instructed for Heauen*, and instructing for Heauen, drawes out of his treasure both old and new, which he hath carefully laid vp by his former studie: high points for forward Schollers; easier lessons for those in a lower forme. To children milke; such things as may nourish, not oppresse: apta;

1 Act. 2.6.

<sup>m</sup> 4.13.

*non alta*: to the profound, as *Demosthenes* said he desired to speake, *non modo scripta, sed etiam sculpta*, matters of weight and diligence. The truth is, that wee must preach *Christ*, not our selues: and regard the peoples benefit, more then our owne credite: being content to loose our selues, to winne others to God. And to this purpose is required learning: as a Phisitian is not lesse knowing, because hee giues an easie and common receite to a certaine Patient; but rather out of his iudgement findes that fittest for him. It is no small learning to illustrate obscurities, to cleare the subtilties of the *Schoole*, to open Gods mysteries to simple vnderstandings, to build vp the weake, and pull downe the confident in their owne strengths. This shall discharge a man from the imputation of illiterature, as well as to preach Riddles and Paradoxes, which the people may admire, not admit; and make that friuolous vse of all, *this was a deepe Sermon*. Learning is requisite, or thou art but an *Empericke*. How many *Paracelsian Mountebanks* haue beene the worst diseases to the Commonwealth they liue in; whiles they purge away the good humours, and leaue the bad behinde them? Your Popish Teachers were such ill Purgers, drayning out the good blood of *Religion* from the vaynes of the Land, and powring in feculent corruptions, ridiculous fopperies, Magicall poysons in stead thereof: giuing a Masse for a Communion, an Image for the Bible, Stage-apishnesse for a sober *Sermon*: allowing either no Scripture, or new Scripture; so suppressing the words, and stifling the sense, that hiding away the gold, they throw their people the bagge.

5. Good *Phisitians* must not ayme more at their owne wealth, then their Patients health. Indeede the spirituall *Labourer is worthie of his hire*; but if he labour for hire onely, he may make himselfe merrie with his

2 Cor. 12. 14.

*Simonem Roma  
nemo fuisse ne-  
gat. Ow. Epigr.*

reward on earth, Heaven hath none for him. That good is well done, that is done of conscience. The *Pastor* feedes *Christs* *Sheepe* for his owne gaine: the *Sheepe* are fed; *Christ* giues him no thanks for his labour. *Peter* made three manner of Fishings: hee caught Fish for money, Fish with money, Fish without money. The first was his temporall trade, the second a miraculous and singular action, the last his spirituall function. Some are of all these sorts: the worst now is, to fish for the twentie pence. *Piscantur ut adipiscantur, non homines, sed hominum.* They labour hard to take, not men, but mens. *Peters* Successours called (*Simons* Successours not doubted) haue so fished this many a hundred yeere, not with the *Draw-net* of the Gospell, but with the *Purse-net* of Auarice. There are too many such Siluer-fishers, that angle onely for the *tributarie* Fish: too many of those *Phisitians*, that set vp their bills, and offer their seruice and cure, not vvhere the people are sickest, but vvhere they are most liberall. Some will not practise, except they haue three or foure Parishes vnder their Cure at once: these are *Phisitians*, not for Church, but Steeples. Some are vvandering Empirickes, that vvhen they come to minister, spend all the time in a cracking ostentation of their Cures, or demonstration of their skill in Pictures and Tables, neuer approuing it to their credulous Patients: These are bragging *Phisitians*.

Some minister onely *opium* to their people, and so lull them in their sicke securitie: these are dull *Phisitians*. Some minister Medicines, not to ease their stomachs of the burden of their sinnes, but to put lightnesse into their braines, scaring Religion out of the wits: these are Schismaticall *Phisitians*. Some minister *Antichristian* poysons, to breede the plague of *Idolatrie* among



among the people : these are Seminarie *Phisitions*. Others of this *Sect*, (liuing from vs by a Sea-diuisiō, yet) send ouer venomous prescripts, binding Princes Subiects to Treasons and Homicides : these are deuillish *Phisitions*. Some will sell their knowledge for a meales meate : these are Table-*Phisitions*. Some minister in this place, in that place, in euery place, in no place : these are *ubiquitary Phisitions*. Some minister nothing, but what they gleane from others prescripts, wanting skill to apply it : these are like *Phisitions*, but are none. Some ring the Changes of opinions, and runne a serpentine course, abiuring now, what yesterday they embraced and warranted, winding from error to error, as Dolphins in the water; turning like Fanes on the house-top, with euery new blast of Doctrine; Reedes shaken with euery Gust, (contrarie to that testimonie of *Iohn Baptist*) these are gadding, madding *Phisitions*. Some will minister nothing, but what comes next into their heads and hands : these are Enthusiasticall *Phisitions*. Some againe, I will not say many, practise onely for commoditie, and to purge others wealth into their owne Purses : these are mercenarie *Phisitions*.

Auarice, saith a graue Diuine, is a sinne in any man, Heresie in a Clergie-man. The Papists haue an Order, that professe wilfull pouertie : but some of them professe it so long, till they sweepe all the riches of the Land into their owne Lappes. The Purse is still the White they leuell at; as I haue read them described : the *Capuchines* shooting from the Purse, the *Franciscanes* ayiming wide of it, the *Iesuites* hitting it patte in the midst. So with long, or (at least) tedious Prayers, as the Pharises, they pray vpon the poore, and deuoure their houses. Spirituall *Phisitions* should abhorre such couetous desires. *Sunt qui scire volunt, vt scientiam suam*

*Bern in Cant.*

Sen lib. 19.  
Ep. 1:

*vendant, et turpis questus est.* They that get knowledge to sell it, make a wretched gaine. *Non vita docent, sed crumena.* Seneca affirms, that the Common-wealth hath no worse men, *quam qui Philosophiam, vel ut aliquod artificium vanale, didicerunt.* Miserable men, that looke to their owne good, more then the Churches; seruing God in their parts, themselues in their hearts; working, like those builders about the *Arke*, rather for present gaine, then future safetie. But as they desire rather *nostra quam nos*, so they preserue rather *sua quam se*: winning, like *Demas*, the world, and loosing, like *Judas*, their soules. I haue read in the *Fable*, of a Widdow, that being thicke-sighted, sent to a certaine *Physitian* to cure her: he promiseth it to her, and shee to him a summe of money for satisfaction. The *Physitian* comes, and applies Medicines, which being bound ouer her eyes, still as he departs, he carries away with him some of her best goods: so continuing her paines and his labour, till hee had robbed the house of her best substance. At last he demanded of her, being now cured, his couenanted pay. Shee looking about her house, and missing her goods, told him that hee had not cured her: for whereas before shee could see some furniture in her house, now shee could perceiue none: shee was erst thicke-sighted, but now poore-blinde. You can apply it without helpe. Well, those spirituall *Physitians* are onely good, that propound to themselues no gaine, but to heale the broken, recouer the lost, and bring home the wandring Lambs to the Sheepe-folds of peace; ieoparding a ioynt to saue a sicke conscience; with *Moses* and *Paul*, not respecting the losse of themselues, whilest they may replenish the Kingdome of *Christ*.

These are the *Physitians*. It remaines, that I should shew who are the *Sicke*; for whose cause God hath prepared

pared *Balme*, and inspired *Physitians* with skill to minister it. But the time runnes away so fast, and you are as hasty to bee gone as it; and this subiect is fitter for a whole *Sermon*, then a conclusion: and lastly, I haue euermore declined your molestation by prolixitie; therefore I referue it to another opportunitie. If you shall iudge this that hath beene spoken, worthy your meditation, (laying it affectionately to your hearts, and producing it effectually in your liues) that God, who gaue me power to begin this worke, will also assist me to finish it: without whom, neither my tongue can vtter, nor your eare receiue any sauing benefite of instruction. A word or two, for exhortation, and then I will leaue all in your bosomes, and your selues in the bosome of God. First for vs, the *Physitians*, then for you, the *Patients*, onely so farre as may concerne you in the former point. For vs.

1. We must administer the meanes of your redresse, which our God hath taught vs: doing it *in dilectione*, *in delectatione*, with loue, with alacritie. Though it be true, that the thing which perisheth *shall perish*, and they which are ordayned to <sup>a</sup> *perdition*, cannot by vs bee rescued out of the Wolues iawes. Yet spirituall Physitians must not deny their helpe, lest *dum alios perdant, ipsi pereant*, whiles their silence damnieth others, it also damneth themselues. <sup>b</sup> *When I say vnto the wicked, saith the Lord, Thou shalt surely dye, and thou givest him not warning to saue his life; the same wicked man shall dye in his iniquitie, but his blood will I require at thine hand.* The Physitian knowes, that if the time of his patients life be now determined by God, no art can preferue his taper from going out: yet because hee knowes not Gods hidden purpose, he with-holds not his endeouour. To censure who shall be saued, who damned, is not (*c iudicium liti, sed signi*) the iudgement of the clay, but of the Pot-

<sup>a</sup> Ioh. 17. 12.

<sup>b</sup> Ezck. 3. 17.

<sup>c</sup> Aug.



<sup>d</sup> Rom. 9. 21.<sup>e</sup> 2. Cor. 5. 20.

<sup>f</sup> Aug. de doctr.  
Channa.  
*Praua vita est  
quedam machi-  
na ad subruen-  
dum mœnia, &c.*

ter: <sup>d</sup> *Who onely hath power, of the same lump, to make one vessell to honour, another to dishonour.* We know not this, therefore wee cease not to beseech your reconciliation. Nay we are <sup>e</sup> *Ambassadors for Christ, as though God doth beseech you by us, and wee pray you in Christs stead, be yee reconciled to God.* Thus hauing applyed our Physicke, we leaue the successe to God, who alone can make his word the *sanour of death, or of life*, preserving or condemning, destructive to your sinnes or your selues, as his good pleasure willes it.

2. The Physitian that liues among many Patients, if he would haue them tenderly and carefully preserve their healths, must himselfe keepe a good dyet among them. It is a strong argument to perswade the goodnesse of that he administers. The Clergy mans strict dyet of *abstinence* from enormities, of *fasting* and prayer against the surfets of sinne, of repentance for errors, is a powerfull inclination to his people, to doe the like. <sup>f</sup> *Habet, quantacumq; granditate dictionis, maius pondus vita dicentis.* The preaching of life is made more forcible by the good life of the preacher. An euill conuersation is an euill engine to ouerthrow the walls of edification. *Citharisante Abbate, tripudiant Monachi.* When the Abbot giues the musicke of a good example, the Monkes daunce after him; as was their prouerbe: *Plenè dixit, qui benè vixit.* He hath spoken fully, that hath liued fairely. There are foure sorts of these *Physitians*.

1. That neither prescribe well to others, nor liue well themselves: these are not *Physitians* indeede, but *Italian Quacksaluers*, that hauing drunk poyson themselves, minister it to the people; and so destroy the soules, that God hath bought with his blood. Wretched Priests, that are indeed the worst diseases; allowing in precept, and approuing in practise the ryot of drun-

drunkennesse, or the hate of lustfulness, or the baseness of couetice, or the phrensie of contention. These, instead of building vp *Christs Church*, pull it downe with both hands: not *lux*, but *tenebra mundi*: not the light, as Ministers should bee, but the darknesse of the world, as the sonnes of *Belial* are. A foolish *Shepherd* is Gods punishment to the flocke. & *Loe, I will raise vp a Shepherd, which shall not visite those that bee cut off, nor seeke the young one, nor heale that which is broken; but hee shall eat the flesh of the fatte, and teare their clawes in pieces.*

<sup>e</sup> Zach. 11.16.

2. That prescribe well in the Pulpit, but liue disorderly out of it; so making their patients beleue, that there is no necessitie of so strict a dyet, as they are enioyned; for then sure the *Physitian* himselfe would keepe it: since it cannot be, but he loues his owne life, and holds his soule as deare to himselfe, as ours are to vs. Thus like a young scribbler, what hee writes fayre with his hand, his sleeue comes after, and blottes it. This *Priest* builds vp Gods *Tabernacle* with one hand, and puls it downe with the other. Though this *Physitian* can make very good billes, preach good directions, yet (as sick as he is) he takes none of them himselfe.

3. That prescribes very ill, preacheth seditiously and lewdly, yet liues without any notorious crime, or scandalous imputation. This is an hypocriticall trick of hereticall *Physitians*. <sup>h</sup> *Beware of false Prophets, that comes to you in sheepes clothing, but inwardly are rauening wolves.* Thus the Popish *Fryers*, like the false *visionists* in *Zacharies Prophecie*, will <sup>i</sup> *will weare a rough garment to deceiue withall.* Their austeritie shall be stricter then *John Baptists*, but not with intent to bring one soule to *Christ*. This cautelous demurenesse in them so bewitcheth their Patients, that they receiue whatsoeuer these administer, though it poysons them. Thus co-

<sup>h</sup> Math. 7.15.

<sup>i</sup> Zach. 13.4.

uered

uered ouer with the mantle of sobrietic and zeale, as a crafty Apothecary vents his drugges, so they their drugges, without suspicion. To keepe the metaphore; as an naturall Physitian, out of honest pollicie, couers the bitter pill with gold, or delays the distastfull potion with sugar, which the abhorring stomach would not else take. So this mystical one (for he is a seruant to the *mysterie of iniquitie*) so amazeth the people with a faire shew of outward sanctimony; that whiles they gaze at his good parts with admiration, they swallow the venime of his doctrine without suspicion.

4. That teacheth well, and liueth well: prescribeth a good dyet of obedience, and keepes it when he is well; or a good medicine of repentance, and takes it when hee is sicke: thus both by preaching and practise recouering the health of *Israel*. Wee require in a good garment, that the cloth bee good, and the shape fitting. If we preach well, and liue ill, our cloth is good, but not our fashion. If we liue well and preach ill, our fashion is good, but our cloth is not. If we both preach well, and liue well, our garment is good: let every spirituall *Physitian* weaue it, and weare it. This for our selues. For you, I will contract all into these three verses; which necessarily arise from the present or precedent consideration.

1. Despise not your *Physitians*. You forbear indeed, (as the *Pagans* at first, and the *Papists* since) to kill, burne, torture vs: (whether it bee your good will, or the law, you liue vnder, that preuailes with you, God knowes:) yet you proceed to persecute vs with your tongues, as *Ismael* smote *Isaac*; to martyr vs with your scornes in our ciuill life, our good names. In discourtenancing our *Sermons*, discouraging our zeales, discrediting our liues, you raise ciuill (or rather vnciuill) persecutions against vs. By these you exercise our patience,



patience, which yet we can beare, whiles the blow giuen vs, by a manifest rebound, doeth not strike our God. But *per nostra latera petitur Ecclesia, impetitur Christus*: when as through our sides you wound the Church, nay Christ himselſe, it is stupiditie in vs to be ſilent. Christ, when the glory of his Father was intereſſed, and called into queſtion by their calumniations, tooke on him a iuſt apologie. <sup>k</sup> *I haue not a Diuell, but I honour my Father.* <sup>l</sup> *If I haue ſpoken euill, beare witneſſe of the euill: but if well, why ſmiteſt thou me?*

Wee haue comfort enough, that wee can ſuffer this martyrdom for Christ his ſake; being bleſſed by the peace of our times from a worſe. The Courtier cares not ſo much for the eſtimation of his fellowes, ſo his Prince approues and loues him. Let God bee pleaſed with our innocencie, and your baſe aſperſions of ſcandalls againſt vs, ſhall not much mooue our mindes.

The <sup>m</sup> *Ministers of God muſt approve themſelues in much patience, in afflictions, &c.* Our warre is *ferendo, non feriendo*. The Miter is for Aaron, not the ſmiter. Wee muſt encounter with <sup>n</sup> *Beaſts* in the ſhape of men, with <sup>o</sup> *Wolues* in the coates of ſheepe, with *Diuels* in the habite of *Angels*, with <sup>p</sup> *vnreaſonable and wicked men*: therefore <sup>q</sup> *we haue need of patience*. Indignities, that touch our priuate perſons, may bee diſſembled, or returned with *Iſaaks* apologie of patience, of ſilence. As *Auguſtine* answered *Petilian*: *Posſumus eſſe in his pariter copioſi, nolumus eſſe pariter vani*. You doe in euent not ſo much wrong vs, as your ſelues. You ſoame out your owne ſhame; and bewray your wretched, I had almoſt ſayd reprobate, malice: for ſuch are ſet downe in the <sup>r</sup> ſeat of the ſcornfull, which the Prophet makes a low ſteppe to damnation. God ſhall laugh you to ſcorne, for laughing hiſto ſcorne: and at laſt deſpiſe you, that haue deſpiſed him in vs. *In expuentis recidit faciem, quod in cœlum exiuit.*

<sup>k</sup> Ioh. 8. 49.  
<sup>l</sup> 18. 23.

<sup>m</sup> 2. Cor. 6. 4.

<sup>n</sup> 1. Cor. 15. 31  
<sup>o</sup> Math. 7. 15.  
<sup>p</sup> 2. Theſſ. 3. 2.  
<sup>q</sup> Hebr. 10. 36.

<sup>r</sup> Pſal. 1. 1.

<sup>s</sup> 2. 4.

put. That which a man spittes against heauen, shall fall backe on his owne face. Your indignities done to your spirituall *Physitions*, shall not sleepe in the dust with your ashes, but stand vp against your soules in iudgement.

2. If your *Physitian* be worthy blame, yet sport not, with cursed *Cham*, at your *Fathers* nakednesse. Our life, our life is the derision that stickes in your iawes, till you spette it out against vs. I would to God, our liues were no lesse pure, then are (euen these our enemies being Iudges) our doctrines. Be it freely acknowledged, that in some it is a fault. Our life should be the Counterpaine of our doctrine. Wee are *Vines*, and should, like that in *Iothams* Parable, *cheare both God and man*. The Player, that misacts an inferiour and vnnoted part, carryes it away without censure; but if he shall play some Emperour, or part of obseruation vnworthily, the spectators are ready to hulse him off. The *Minister* represents (you say) no meane person, that might giue toleration to his absurdities; but the *Prince* of heauen; and therefore should be *holy, as his heauenly Father is*. Be it confessed; and woe is vs, we cannot helpe it. But you should put difference betwixt habituall vices, nourished by custome, prosecuted by violence, and infirme or inuoluntary offences.

The truth is also, that you, who will not haue eares to heare Gods word, will yet haue eyes to obserue our wayes. How many of you haue *surdas aures, oculos emissitios*, Adders eares, but Eagles eyes; together with criticall tongues, and hypocriticall looks! You should (and will not) know, that our words, not our workes bring you to heauen. Examples are good furtherances, but *ex preceptis vivitur*; we must liue by precepts. If you haue a Christian desire of our reformation, cease your obstreperous clamours, and divulging slanders, the infectious

infectious breathings of your corruption and malice; and reprove vs with the *spirit of meeknesse*, to our foreheads. If wee neither cleare our selues from imputed guiltinesse, nor amend the iustly reprov'd faults, nor kindly embrace your louing admonitions, proceede with your impartiall censures. But still know, that we are nothing in our selues; though we be called *lux mundi*, the *light of the world*, yet *solummodo lex est lux*, Gods word is the *light*, that must conduct your beleeuing and obeying soules to the *land of Promise*. Did we liue like Angels, and yet had our lips sealed vp from teaching you, you might still remaine in your sinnes. For it is not an ignorant imitation of goodnesse, but a sound faith in *Christ* (neuer destitute of knowledge and obedience) that must saue you in the day of the *Lord Iesus*.

3. Lastly, let this teach you, to get your selues familiar acquaintance with the *Scriptures*: that if you be put to it, in the absence of your *Physitian*, you may yet helpe your selues. We store our memories, and (perhaps not trusting them) our Bookes, with diuers receites for ordinarie diseases. Whom almost shall you meete, (whiles you complaine of an *Ague*, of the *Tooth-ach*, of a *Sore*) but he will tell you a *Salve* or a *Medicine* for it? Alas, are our soules lesse precious, or their wounds, griefes, sicknesse easilier cured, that wee keepe the *Closets* of our consciences emptie of *Medicines* for them? The *Iewes* were commaunded to write the *Lawes* of God on their *walls*, &c. God awrites them on the *Christians hearts*. So *Dauid* found it. *Thy Law is within my heart*. This is true acquaintance with it. It is our Masters charge, if at least we are his seruants. <sup>b</sup> *Search the Scriptures, for in them is eternall life*. We plead, that our faith is our euidence for Heaven: it is a poore euidence, that wants the *scale* of the *Scriptures*.

<sup>a</sup> Heb. 8. 10.

<sup>b</sup> Ioh. 5. 39.



It was the weapon, that the *Sonne* of God himselfe vsed, to beate backe the assaults of the Deuill. Many ignorant persons desie the Deuill : *They will shield themselves from Satan, as well as the best that teach them : the foule fiend shall haue no power ouer them :* yet continue an obstinate course of life. As if the Deuill were a Babe, to be out-faced with a word of defiance. It is a lamentable way, to braue a Lyon, and yet come within his clutches. Hee will beare with thy hote words, so hee may get thy colde soule. The weapon, that must incounter and conquer him, is *the sword of the spirit*, the word of God. No houre is free from his temptations, that wee had neede to lodge with Gods Booke in our bosomes. 1. Who knowes, where he shall receiue his next wound, or of what nature the sicknesse of his soule shall be? 2. The *Minister* cannot be present with euery one, and at euery time. 3. *Satan* is neuer idle; it is the trade of his delight to spill soules. Lay all these together, and then (in the feare of God) iudge, whether you can be safe, whiles you are ignorant of the *Scriptures*. This is the *Garden of Eden*, whence runne those foure Riuers, of *Wisedome* to direct vs, of *oyle* to soften vs, of *comforts* to refresh vs, of *promises* to confirme vs.

As lightly as you regard the *word*, and as slightly as you learne it, you shall one day finde more comfort in it, then in all the world. Lye you on your Death-beds, grone you with the pangs of nature-oppressing Death, or labour you with the throbs of an anguished conscience, when neither naturall nor spirituall Phisitian stands by you, to giue you succour; then, oh then, one dramme of your old store, taken from the *treasurie of the Scriptures*, shall be vnto you of inestimable comfort. Then well-fare a Medicine at a pinch, a drop of this *Balme* ready for a sodaine wound, which your memory shall

shall reach forth, and your faith apply to your diseased  
soules, afflicted hearts. Thinke seriously of this, and  
recall Gods *Booke* from banishment, and the Land of  
forgetfulnesse, whither your securitie hath sent it.  
Shake off the dust of neglect from the couer, and weare  
out the leaues with turning: continually imploring  
the assistance of Gods *spirit*, that you may read with  
vnderstanding, vnderstand with memorie, and re-  
member with comfort: that your Soules Closet may  
neuer be vnstored of those heauenly receites, vvhich  
may ease your griefes, cure your wounds, expell your  
sicknesse, preserue your healths, and keepe you safe  
to the comming of *Iesus Christ*. Trust not all on your  
*Ministers*, no nor on your selues, but trust on the mer-  
cies of God, and the merites of our blessed Sauour.  
Nothing now remaines, but to shew you, in what need  
you stand of this *Phisicke*, by reason of your ill healths,  
and the infected ayre of this *world* you breath in.

Meane time preserue you these instructions,  
and God preserue you with his  
*mercies*. For which let  
vs pray, &c.

**F I N I S.**

Commandments  
Commandments  
C

1677  
1678  
1679  
1680

Edward Bullman

Edward Bullman  
his book anon  
1662

Remember

W. William Byam





